The LUTHERAN

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OHIO INSTALLATION

New synod president is inducted into office

Vol. 40, No. 32

MAY 7, 1958

10 CENTS

On the Right Road

My first teaching job was in a rather isolated rural section. After my first week-end visit home, I was returning to my job, driving along wandering dirt roads on a pitch-black night. It wasn't long before I had serious doubts as to whether I was on the right road.

Hoping to see some sign or familiar place, I kept on. Houses were widely separated. Finally I saw a house with a lighted window. I stopped and knocked at the door, but no one answered. I drove on for a distance, but had the same misfortune at my next stop.

As I drove along, I suddenly saw before me a shimmering patch of light. I jammed on the brakes, but already I had driven too far over the embankment. As I jumped out of the car, I saw that the shimmering light was a wide, deep creek.

I walked back to the last house, where I had previously stopped. This time I pounded on the door persistently. Finally the door opened slowly and a wrinkled, white-haired man faced me. I told him of my plight. He roused his two sons and together they came with me to push my car back onto the road.

I thanked the men and offered to pay them. "I wouldn't think of taking your money," the old man said. "God meant for us to help each other in this world." He paused and turned away, but then turned back to add, "But do one thing, miss. The next time you think you're on the wrong road, stop and find out before you get any further off than you did this time. A few inches more and you'd have been a goner."

It was good advice: if you think you're on the wrong road, stop before it's too late and get back on the right one.

—KATHERINE BENION

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COVER PICTURE. The Rev. Herbert W. Veler was installed as president of the Ohio Synod at services at St. John's Church, Zanesville, on April 13. Officiating at the service was Dr. Franklin Clark Fry (at altar, facing congregation), United Lutheran Church president (see page 34).

Churchmen lead protests against nuclear tests . . . Catholics cling to rigid stand on birth control . . . ULC transfers India mission property to Andhra Church . . . Missouri Synod urged to study LWF membership

THE CHURCH IN THE NEWS

Nuclear test protest grows

Washington reports in late April indicated that President Eisenhower was reconsidering the U.S. position on testing of nuclear weapons. Church groups had been in the forefront of those asking that the tests be called off because of the increasing danger to humanity from atomic fallout and because the development of weapons was preparation for war.

Citing a declaration issued by the Central Committee of the World Council of Churches at New Haven last August, 140 leading Protestant clergymen and educators asked the federal government to halt scheduled tests of nuclear weapons "in the hope that others will do the same."

Earlier, Dr. O. Fred Nolde, United Lutheran churchman and director of the Commission of the Churches on International Affairs, reported that world church leaders had asked U.S. Secretary of State John Foster Dulles to consider the testing program as "flexible and alterable." Dr. Nolde asked the U.S. to be prepared to "limit, halt, or forego" the planned tests "if unremitting and continuing study produces a revised estimate of their importance."

Reasonable approach sought

A moratorium on further testing was not an effort to please pacifist elements nor was it "premised upon the Soviet Union's unilateral conditional declaration to stop testing," Dr. Nolde said. "The cessation of testing should be only a small part of a total disarmament program. To work for cessation of testing and stop there would be immoral." He called for international inspection of further atomic development, pointing out that "certain types of tests will be needed for peaceful atomic energy developments."

The British Council of Churches joined the appeal, hailing a British government statement that it would try to negotiate disarmament agreements providing for an end of nuclear weapons tests. The council asked an "immediate temporary suspension" of such tests to "open the way for negotiations on progressive and controlled disarmament."

WCC merger hailed

The prospective merger of the World Council and the International Missionary Council was hailed as a "dramatic symbol" of Christian unity by church leaders attending the U.S. Conference of WCC member churches last month. Dr. Franklin Clark Fry, ULC president and chairman of the World Council's Central Committee, said the two big ecumenical organizations had "enabled individual churches to blend their voices into a single voice on international affairs. This merger enables us to speak together with one voice and make our words creditable to the rest of the world."

The ten-year-old World Council represents 170 major Protestant and Eastern Orthodox communions in 50 countries,

with a membership of more than 170 million. The IMC, organized in 1921, is made up of 38 national missionary organizations and Christian councils. Completion of the merger is expected to take place at the World Council's next assembly, which will probably be held in Ceylon in 1961.

Charles C. Parlin, Methodist layman and WCC Central Committee member, said the council's "effectiveness of unity of action . . . exceeds the arithmetic total of its constituent members. People have come to feel that through their denomination they are part of the great ecumenical movement involving all the great Christian communities."

Women's gains noted

Mrs. Leslie Swain, American Baptist representative and one of six women on the WCC Central Committee, praised opportunities given women today "to make their contribution within the church, as they have for some time in business and politics." One of the most wholesome aspects in the trend toward greater participation of women in the churches is that they are "increasingly considered an important part of the laity," she said.

A report presented by Dr. Roswell P. Barnes, executive secretary for the U.S. Conference of the WCC, showed that 43 of the 170 member communions admit women to the "full ministry." Dr. Barnes said 24 other denominations "ordain women to a limited ministry."

The survey on which the report was based had been made in connection with a bill recently passed by the Swedish parliament which asked the State (Lutheran) Church to ordain women as pastors. The church's convocation will act on the request later this year. A similar move was last year voted down.

No birth control for Catholics

A "population explosion with disas-

WORLD COUNCIL CENTRAL COMMITTEE MEMBERS AT U.S. MEETING
Dr. F. C. Fry, chairman; Mrs. Leslie Swain and Charles C. Parlin stand before plaque at Buck Hill Falls, Pa., which commemorates organization of the world body in 1948

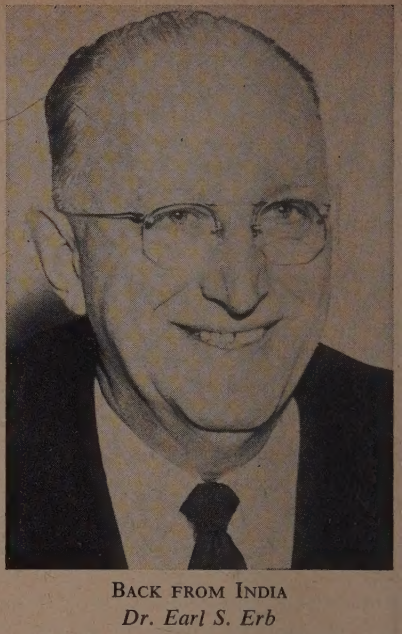
trous consequences" was taking place in some underprivileged areas of the world, Dr. Richard M. Fagley, executive secretary of the Commission of the Churches on International Affairs, had warned last month. Major hindrance to population control was Roman Catholic opposition, he said, calling its position "theologically wrong and ethically weak."

No social problem, however urgent, could justify a change in Roman Catholic views on the use of artificial birth control methods, the Rev. William J. Gibbons of Fordham University declared in reply at a Conference on the Natural Law sponsored by New York's Guild of Catholic Lawyers. "Children need not be sought," he said, "but there must be no human interference with the natural result of intercourse." He said it was permissible to limit intercourse to times when conception was unlikely to occur, but did not indicate how this could be explained to backward peoples.

Another priest assailed Dr. Fagley's suggestion as repugnant to the moral sense of men of good will. The Rev. John E. Kelly, National Catholic Welfare Conference official, defended Roman Catholic theology by saying, "The Bible says that God blessed Adam and Eve and said to them, 'Be fruitful and multiply, and replenish the earth, and subdue it.' Dr. Fagley would divide and subtract, not multiply. His statement indicates that he favors that the earth subdue man, not man the earth."

Andhra Church given property

The United Lutheran Church has turned over property worth more than $3 million to its affiliated Andhra Evangelical Lutheran Church in Guntur, India, Dr. Earl S. Erb announced on his return late last month from the Orient. The executive secretary of the ULC Board



BACK FROM INDIA
Dr. Earl S. Erb

of Foreign Missions and the Rev. J. Frederick Neudoerffer, India secretary, made the official transfer of title during ceremonies at St. Matthew's Church, Guntur.

The property includes eight hospitals, Andhra Christian College, five high schools and 800 elementary schools, as well as about 2,000 churches and chapels. The property had been acquired by ULC missions in the 116 years since the Rev. Christian Frederick Heyer first planted U.S. Lutheran mission work in southern India.

The transfer was made to the 250,000-member Andhra Church because of changed political conditions since India's independence which make administration by the indigenous group more practical. Special action by the Indian government made possible the transfer without payment of taxes.

Dr. Golla Devasahayam, president of the Andhra Church, expressed gratitude at the action as "inaugurating a new era of partnership." He pledged his church to a new "dedication of ourselves to preach and live the Gospel and to act as good stewards."

Hymnal commission organized

More than one million copies of the new *Service Book and Hymnal* will be in use before the end of this year, the new Permanent Commission on the Service Book and Hymnal was told at its organization meeting in Chicago last month. Dr. Edgar Brown, chairman of the committee on promotion, explained that the 635,000 copies of the first printing were sold out and that a second printing of 400,000 copies would be started this month.

The new commission includes representatives from the eight Lutheran bodies which co-operated in production of the new book. It chose as president Dr. Edward T. Horn, III, pastor of Trinity Church, Philadelphia, and as secretary-treasurer Dr. William R. Seaman, pastor of Emmanuel Church, Souderton, Pennsylvania. Both represent the ULCA.

With the organization of the permanent body, two others which created the new hymnal went out of existence. The Commission on a Common Hymnal and the Commission on a Common Liturgy both began their functions about twelve years ago. Chairman of both had been Dr. Luther D. Reed, president emeritus of the Philadelphia Theological Seminary.

Missouri not "aloof"

The Lutheran Church — Missouri Synod is not "aloof" from the rest of Lutheranism, Dr. John W. Behnken told the denomination's Southern California District last month. The Missouri Synod president pledged that consultations toward bridging theological gulfs which have kept Missouri separated from other Lutherans will be continued. He said the synod would be represented at the meeting of the Lutheran World Federation's commission on theology at Oslo this summer.

"Thorough study" should be given the entire question of Missouri Synod membership in the LWF, Dr. Behnken wrote in a letter accompanying a study outline on the world organization. The outline, distributed last month, was prepared by the synod's committee on doctrinal unity and sent to pastors and congregations. The subject needs study by theological faculties, pastors, professors, teachers and congregations, the churchman said. "Everyone must be thoroughly convinced that his position is in accord with the Scriptures."

A student poll at Concordia Seminary, Missouri Synod institution at St. Louis, showed 73 future pastors favoring "eventual" LWF membership, 68 opposed and 35 undecided.

"Pride and isolation"

Southern Presbyterians at their annual convention at Charlotte, North Carolina, heard a stinging warning from Dr. William M. Elliott, Jr., moderator, against "spiritual pride and isolation." The Presbyterian U.S. denomination had last year refused to go along with a merger involving also the larger Presbyterian Church in the U.S.A. and the United Presbyterian Church. The latter two recently reported "dramatic progress" in merger negotiations.

Dr. Elliott said he was not pleading for "indiscriminate organic union" across denominational lines. "What I am pleading for," he said, "is something deeper down—something more primary and im-

portant, and that is a sense of comradeship with all who own Jesus Christ as Lord and Savior."

"Egocentric" churches, chiefly concerned with their own protection and preservation, are "unfaithful, neurotic and dying," the moderator said. He hit at "individualism and congregationalism" which he called "rampant in some areas of our church." The result has been "threats against the agencies of our church," a denial of freedom of the pulpit, and attacks on pastors' "personal views on social, moral and ecumenical issues." Delegates during the five-day meeting debated racial segregation issues and the use of churches as substitute schoolrooms to evade integration laws. Central Mississippi delegates led criticism of the church's "too liberal" stand.

ELC rejects grape juice

Substitution of grape juice for wine at services of Holy Communion "has no precedent nor specific sanction in Scripture," the Church Council, governing body of the Evangelical Lutheran Church, declared in a statement issued last month. The statement was prepared by Dr. V. T. Jordahl, president of the ELC's South Central District.

"Scripture clearly indicates that wine was used in the Sacrament of the Altar. Therefore, it is both right and proper that it be used today," the statement says.

Noting that some temperance groups had claimed that the use of sacramental wine could lead to alcoholism, the statement continued, "Numerous testimonies of medical authorities and of former alcoholics indicate that the extremely small amount of wine used presents no problem . . . The serious Christian would scarcely want to set aside, because of human weakness, one of the elements our own Lord used. Rather, he would find in the Creator of the wine an answer for strength to meet all temptations."

Army statue draws fire

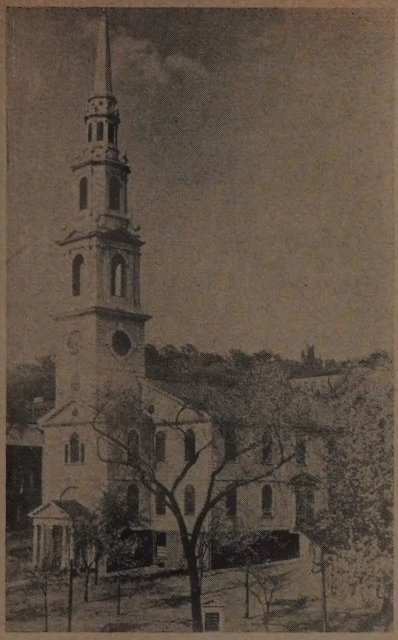
A statue of St. Maurice, "patron saint of foot soldiers," should be erected with Post Exchange funds at Fort Benning, Georgia, the commanding officer, Col. J. T. Corley, thought. The project would boost the morale of infantrymen who "need a friend in battle and when on lonely duty far from home," according to the officer, who is a Roman Catholic.

Reaction was swift. The General Commission on Chaplains and Armed Forces Personnel, representing 37 Protestant communions including those in the National Lutheran Council, protested the move. General Patrick J. Ryan, Chief of Army Chaplains and a Roman Catholic priest, advised the senior chaplain at Fort Benning to withhold approval of the project unless Protestant objections were withdrawn.

Col. Corley did not retreat very far. He said the base's Holy Name Society would try to raise funds for the erection of the statue. Leaflets describing St. Maurice, a soldier in the Roman army during the third century, would be distributed, he said, and scrolls making visiting dignitaries honorary members of the "Order of St. Maurice" would be presented to them, he said. Medals honoring the saint would be sold at the PX "in the same way as our stock of campaign ribbons," a supporter of the project explained.

West Point bias charged

There had been "calculated and unwarranted discrimination" in appointment of chaplains for cadets at the U.S. Military Academy at West Point, the Military Chaplains Association charged in a resolution adopted at its annual



OLD CHURCH RESTORED

First Baptist Church, Providence, built in 1775, was recently rededicated after half-million dollar renovations which had been made possible by a Rockefeller gift

meeting last month. "For the past sixty years" chaplains have been "clergymen of a single Protestant denomination," the resolution said. The resolution did not mention the denomination, but West Point chaplains have almost invariably been Episcopal clergy.

The resolution asked Congress to bring appointments to the West Point chaplaincy in line with those at other military academies, where chaplains are appointed from the regular chaplaincy corps. Cadet chaplains at West Point are civilians, selected by the academy superintendent and the Cadet Chapel Board from candidates nominated by various denominations. Present chaplain is the Rev. George Bean, an Episcopalian. Assistant is the Rev. Henry Gooch, a Presbyterian. Regular army chaplains minister to the enlisted personnel.

Baptists welcomed in Moscow

In Moscow "people waited in line for two hours to try to crowd their way into church because they had heard American Baptist leaders were to pay a visit," Rep. Brooks Hays of Arkansas reported last week on his return from a visit to Russian Baptists. Mr. Hays, who is president of the Southern Baptist Convention, was accompanied by Dr. Clarence W. Cranford, president of the American Baptist Convention, and Mrs. Cranford.

Baptists have only one church in Moscow, Mr. Hays said, but hope soon to have a second. The number of worshipers far exceeds the present capacity of their meeting places, he said. Since the Soviet government has taken possession of all church buildings, religious groups must rent their quarters through a government agency, Mr. Hays explained.

The government kept its promise to provide new hymnals and Bibles for the Russian Baptists, Mr. Hays said. Most severe restriction on the churches is the prohibition of any organized religious instruction, he commented, but "every Christian home in Russia" provides some religious teaching for the children. Baptists feel they have more liberty now than they possessed under the czars, when they were repeatedly persecuted by the Russian Orthodox Church and sometimes exiled to Siberia, he reported.

And so forth

A community of eight one-story houses has been built in suburban Philadelphia by the Presbyterian Board of Pensions. The houses are to be rented to retired Presbyterian clergymen.

WASHINGTON

By ROBERT VAN DEUSEN

HUNGARIAN PAROLEES

TWO YEARS AGO the revolt in Hungary captured the imagination and won the sympathy of the American public. As Russian tanks rumbled into Budapest and the rebellion was crushed, refugees by the thousands poured into Austria. The U.S. government won popular approval by cutting red tape and providing haven for over 30,000 Hungarian refugees.

Some of these were given visas available under the Refugee Relief Act. The rest were brought in under the parole provisions of the basic immigration law, which provided for temporary admission of aliens under emergency circumstances. The original intent of the law was stretched to fit the occasion, as it had never been expected that "parolees" would be admitted in such large numbers.

As time passed, it became evident that parole did not provide a satisfactory long-term solution. The refugees had no immigration status, and were in this country by sufferance for a temporary period. Church groups and voluntary agencies urged Congress to pass a law changing the status to that of permanent residents.

New bill

SEVERAL BILLS to accomplish this purpose were introduced in the House and Senate. The one most likely to pass was introduced by Congressman Feighan. A one-day hearing on this bill was held by the House Immigration Subcommittee, at which only government witnesses were invited to testify. It was approved by the subcommittee and by the full Judiciary Committee, and seemed headed for prompt passage by the House.

Instead of providing a blanket change of status for Hungarian parolees, it called for individual processing by the Immigration and Naturalization Service, under the rules of the basic immigration law. At the end of two years' residence, each parolee would be required to report for examination by an immigration official.

The new bill would waive the requirement of having a passport and visa, which of course the refugees have had no chance to acquire. All the other standards for eligibility would apply. If there were no grounds for exclusion (security risk, police record, illness, public charge, etc.) the parole would be ended and the person would be admitted for permanent residence *as of the date of entering the country*. The two years would count toward residence requirements for citizenship.

IF THE immigration official found grounds for exclusion, he would submit the case to a special inquiry officer, who would hold a hearing. If his decision were negative, the applicant for permanent admission could appeal to the Attorney General for the final decision.

Many church leaders feel that the regulations excluding those who have certain diseases or who might become a public charge should be waived in respect to the Hungarian refugees, or that at least some provision should be made in the law for administrative discretion in such cases. The U.S. cannot afford to turn its back now on the humanitarian aspect of its decision two years ago to admit these refugees, by sending the few unfortunates back to Austria to be cared for. We should finish the job in the spirit in which it was started.

The Himmelmans at Home

A synod president leads a busy life, but now and then there's time to relax

By BETTY LAWRENCE

I CALLED on the Dr. G. Lawrence Himmelmans one blustery afternoon. It was the kind of day Pennsylvanians boast about: "worst day I can remember," "broke all existing records," "pity the poor mailman." Dr. Himmelman came to get me, not in the least perturbed. We drove the seven miles to his house making small talk, calmly ignoring the weather.

Mrs. Himmelman met me at the door. She didn't fret or fuss, bewailing the hazardous drive. "It's a beautiful day," she said.

THAT'S THE HIMMELMANS. They don't make a federal case out of a winter day. It was God-given. It was beautiful. There was certainly ice underfoot, but there was also a brilliant cardinal perched on a snowy branch. And there were transparent ice crystals on the trees and bushes as indescribably beautiful as a sunset.

"Come see *your* house," she said.

"I've been feeding your birds," said the Dr. "And a pretty penny they've cost me," he added darkly. I looked at him quickly, but the laughing eyes belied the tone. I was being conditioned to the Dr.'s favorite joke!

In the spring he says, "Well, I've got to go home now and help my wife house-clean *your* attic."

In the summertime he tells people, "I've got to go home now and mow *your* lawn."

He's a smart man, this president of the Pittsburgh Synod. Surprisingly few people realize that actually they do own the synod parsonage, and so Dr. Himmelman gives everyone the gift of his home! Me, too. I am part-owner of a comfortable, unpretentious yet lovely home at 230 Cresmont Drive, Pittsburgh 37, Pa. I couldn't have nicer tenants!

These are love-people. They love their church and its multiple work, their family, their house, each other, their seven grandchildren and they must love life because they go, go, go all the time.

THEY SIMPLY WILL not talk about themselves. Mary Himmelman deftly steers the conversation to point up her husband who as deftly throws the ball back and after awhile the harassed reporter gives up and just enjoys this calm couple who go, go, go in the name of the church.

Mary Himmelman is an unruffled hu-

man with a schedule that tires one just to think of it. As president of the United Lutheran Church Women of the Pittsburgh Synod she was in constant demand; now as ULCW membership chairman the demand hasn't let up one bit. She continues explaining, promoting, furthering this new women's program.

She is also a good short-order cook. Because the Dr. is always bringing home unexpected guests, a meal-as-if-by-magic has got to appear. Since magic went out with Hans Christian Andersen, she sees to it personally that a jello salad, ice cream, and cookies are always on hand.

Mary handles her many chairmanships with the well-known Himmelman calm: a baby-sitting chore is what excites her. She's an incurable, doting grandmother! She coaxes her sons and daughter to go golfing or shopping so she can get her fill of those wonderful kids.

She makes quilts—when she finds time to do this is slightly puzzling to me—but I saw them, ten beautifully made heirloom quilts. No time waster, this woman!

Oh, yes, and she's writing a paper on "Yankee Customs" for a literary club. The only trouble she has with that is that church customs want to take over the paper. Church and the Himmelmans just can't be separated!

THE DR.'s British-like accent is actually Nova Scotian. The church in Nova Scotia was at one time a conference of the Pittsburgh Synod which sent pastors there. The Himmelman boy dreamed of becoming a preacher, a dream fantastically remote until one day a man did come from the Pittsburgh Synod and things moved fast. A scholarship at Thiel was available. The boy was given money to get himself to Greenville, Pennsylvania, and then all that was required of him was that he work his way through

FAVORITE PASTIME
Babysitting with a grandchild

school. Mere peanuts! He was in school, that was the hard part.

"Tell about the cornflakes," said Mary.

"Oh," he said, "but I was the smart one! In the summer I sold cornflakes because when business was bad—which was often—I could always eat the cornflakes!"

Mary's home was in Erie. Her brother-in-law at Thiel was a born match-maker. He brought the boys home from school and his wife's sisters did the rest. Three of the girls married boys in the same class at Thiel. Mary was a 5th-grade school-marm when he brought the Dr. around.

I COULDN'T GET any statistics out of the Himmelmans as to how much good they have accomplished for the church, but I did learn that all three sons are pastors. They brushed off the number of committee meetings, but I can tell you that Mary never learned to drive because

she was always last in line for the car! She does drive now, however, a must with her many duties.

There's a guest book which causes Mary and the Dr. to sigh deeply. They get so interested in their guests, they forget to have them sign. Bishop Ordass of Hungary was there for dinner, but we have to take the Himmelmans' word for it! Now, before they get too engrossed, you are required to sign almost before your wraps are off.

It's been such a privilege, they say, to have known so many wonderful people. I tried to point out that maybe it was the other way 'round — Pittsburgh Synod thinks the Himmelmans are wonderful. All I got for that was another funny story. It seems that one Sunday morning (they are often on their way by six o'clock on their visits to distant parishes) they arrived at the church at the last minute, having had hold-ups along the way.

Since it was a special occasion the Dr. and Mary looked quickly to see what color stoles the ministers were wearing. "Red," whispered Mary. The Dr. hastily pulled the red hanging out of his bag, draped it quickly over his robe and just made it to the end of the processional. All the pastors were seated in the chancel and Mary's horrified glance from the pews told him something was terribly wrong. He had on a bright red stole while all the other men wore purple!

The sun shining through the stained-glass windows had mischievously tinted the purple red! This, naturally, should never happen to the wife of the synod's president. Other wives watch the color of their husband's ties, he pouted, why did you see red when it was purple?

THE HIMMELMANS, who live anything but an ordinary life, manage to remain ordinary people. Everywhere they go it is an occasion: an ordination, a pastor's wedding, burning-of-the-mortgage, conference, or retreat. When Mary goes to

A FATHER AND HIS THREE SONS
All of them are ministers

BIG DAY ON CRESTMONT DRIVE
The grandchildren are visiting

a women's group she is usually the honored guest, the main speaker, thrilled that more and more churches are unifying their women's program. Together at home, they are just Mr. and Mrs. You-and-I. Snapshots of their grandchildren are all over the house. They are 17 at a strictly family dinner. The family Christmas was held in the basement — "too many of us for upstairs," said the Dr. proudly.

You have to learn from other people how hard they work for the synod. This past winter was a "worst ever," yet it was only, to the Himmelmans, ammunition for the Dr.'s favorite joke. "I've got to go home now and shovel the snow off *your* walk."

That's the Himmelmans. You can't pry out of them how many hours they work, but they will let you say what a beautiful house they live in, and when you've finished he smiles broadly and gives it to you. "It's your house," he says.

Love those tenants!

PRAYER IS NO ONE-WAY STREET

DID YOU EVER try to phone your own home, and repeatedly fail to get your call through?

Sometime ago I took my first trip on a plane. I had a long journey to make. The saving in time induced me to go by plane, although I have always had an extreme fear of heights.

My family was as worried about my trip as I was. They were sure I would die of fright. When I arrived in Atlanta to change planes, I tried three times to phone home. Each time the line was busy. There are three teen-agers in my home.

But it taught me a lesson about prayer. Here I was wanting so badly to get through to my children and wife to tell them I was having a wonderful trip. But the line was busy.

GOD MUST OFTEN be in that predicament. We pray to him about our problem and needs. We keep on talking and talking. Then we hang up with an "Amen."

But God has something to say to us. He has guidance to give about the problem we gave him. He has good news to tell us about our lives. We never hear. We are too busy talking.

JOHN R. BROKHOFF

LIFE CAN BEGIN AGAIN

Helping other people is the way to escape from your own trouble

By ONA FREEMAN LATHROP

MARY BETH HARRISON ladled out the oatmeal into her two children's cereal dishes and called them to breakfast. It was no use giving herself any — she couldn't possibly eat oatmeal on a Sunday morning, and she wasn't hungry anyway.

"Oatmeal again? On Sunday? We always used to have coffee-cake or those yummy pecan rolls you made, Mom," Tommy's reproachful voice announced. Tommy was ten, and pecan rolls are most important at ten.

"I know, Son. But it just doesn't seem worthwhile making them any more. Maybe some day —" Her voice trailed off absently.

"Nothing seems worthwhile any more without Daddy, does it?" he answered sympathetically. "You going to church?"

"Not today. I have things to do," she replied.

"You and Daddy never used to miss, Mom. Seems as if you'd want to go."

TOMMY WAS HELPING six-year-old Janet into her chair and tying her bib. He was a great help to her and old beyond his years. But he couldn't be expected to understand.

"It's as if I just can't bear to see the other men ushering and taking up the offering in Daddy's place, Son. I've tried but it only makes it harder. I thought I'd just take a walk in the woods instead this morning."

She busied herself at the sink so they wouldn't notice the tears so near the surface. She had determined that Tom's loss must not put a blight on their children's lives and she tried to be cheerful and calm before them. But this morning she felt overwhelmed. It was six months now and in spite of all the assurances that time would make the wound less poignant, she only missed Tom the more.

TOM HAD BEEN so young to die. The tensions of starting his own business had probably put too great a strain upon his weak heart and suddenly he was gone.

People had been wonderful to her. She recalled now the kindly acts and generous assistance of her relatives and friends. For a time she had been too numb to face the reality of life alone. Now with the children back in school, the house quiet, and friends not dropping in so often, she wondered if she would be able to bear it.

"Mommy, could I wear the new dress to Sunday school that Grandma sent me?" Little Janet jumped down, eager to go.

"Of course, and Tommy the new shirt Uncle Carl sent," she said, dragging herself back to the present. "Perhaps I'll come for you and we'll all take a walk in the woods—it's such a lovely day." She hurried them off.

As soon as dinner was underway, she went to the woods that came close to their back fence. It was here that she and Tom had come so often with the children for picnic suppers and even Sunday dinners after church. She thought of the complete meals she used to fix in a roaster and bring out piping hot.

Tom had even set up a little altar of stones beside the brook that ran through. She followed the path to it now, and in the golden light that fell through the trees she knelt and prayed for strength. Her prayers were always simple—as if she were talking to her own father instead of a heavenly one.

"Dear Lord, I don't understand at all why Tom was taken. I miss him so—I turn to tell him something the children said or did and he isn't there. Or I need to ask him things about the business, or for help about the house, and then I realize he won't ever be there again.

" 'Why? Why?' I cry, and I feel bitterness against you. Forgive me, but give me something to live by—some greater faith —"

As USUAL, whn she tried to pray, the sobs choked back the words and she could not go on. But she felt a comforting presence—as if God stood there sadly, or it might even have been Tom's hand upon her shoulder as he said, "Be brave—that's my girl." Anyway, she suddenly tried to recall the words of a poem on one of the many cards sent to her. She would go home and look it up.

As she walked back to the house, she noticed old Mrs. Kellogg in her wheelchair by her window. "I should go to see her," she thought, "but she is so morose. No, tomorrow I will. Perhaps I could help —" For the first time she realized she was thinking of someone else's trouble.

At the door of the church she waited for the children to come out. Old Dr. Weatherby was coming across from his house to conduct the service.

"Good morning, Mary Beth. The children say you are not coming to the services. I had hoped—but I know you are fighting a great battle. You must do it in your own way. Only if I can be of any help —"

"You have helped me, Dr. Weatherby. But what I need now is something to do for others. It came to me this morning when I was wondering how I could go on—I recalled this verse that was sent to me on one of the sympathy cards I received. I have it here." And together they read the verse which she had slipped into her purse.

"If I should die and leave you here awhile,
Be not like others—sore undone—who keep
Long vigils by the silent dust, and weep.

For my sake, turn again to life and smile,
Nerving thy heart and trembling hand to do
Something to comfort weaker hearts than thine.
Complete these dear unfinished tasks of mine
And I, perchance, may therein comfort you."

MARY BETH straightened her shoulders. "I don't know who wrote it, but it must have been someone who understood. I guess I've just been feeling sorry for myself. Now I see that I must find something constructive to do for others. Can you help me?"

Dr. Weatherby patted her shoulder. "Now you are on the right road, my dear. We'll all help you. In fact, we need a church secretary and someone to take the new young assistant pastor around

and introduce him to our members this week. It won't be very much, but it may lead to something later. You could work at it during the hours your children are in school. Come see me tomorrow."

The children came out then, but she led them back into church. "We'll have a picnic dinner in the woods at noon," she told them. "Just as if Daddy were still here. I know that is what he would like us to do. And next Sunday, Tommy, I'll make pecan rolls for breakfast."

Tommy didn't understand, but he answered gaily, "It seems like old times again, Mom. I'm glad you've come back to us."

Pray at the Gas Station

By E. M. MARSHALL

Truckdrivers and travelers take time out for prayer since Mr. Tucker provided them with a "sanctuary"

YOU DON'T OFTEN see people stopping off at a gas station to pray. But that's what lots of people do at Irwin Tucker's station in Oklahoma. Along with signs announcing that cars are greased and washed for $2.50, there's a prominent sign telling patrons of a "prayer sanctuary" inside. Truckdrivers and numerous ordinary motorists come in.

This has been going on since 1952, and has proved that a little chapel by the highway meets an urgent need of many people. Maybe they haven't thought about it when they pull up at the station for gas. The sign reminds them.

MR. TUCKER of Wynnewood, Oklahoma, didn't seem like the right man to pioneer in creating a gas station chapel. He hadn't spent much time praying himself up to the time he went off to help fight World War II. He noticed then, though, that a lot of men did pray, and it seemed very important to them.

THE IDEA was stored away somewhere in Tucker's subconscious mind and seldom came to the surface. When he got home and went to work in the gas station (he's the boss now), he had a lot of other things to think about. He started to bring up a family. He and his wife have a young son and daughter.

Mr. Tucker went to church with his family. He wanted to set a good example. He joined the men's Bible class in the

church school. It wasn't until Christmas, 1951, that the idea of prayer really broke through. It was while he was watching a television program based on the theme, "Families that pray together stay together."

Suddenly Mr. Tucker realized that he had found a part of his life that had been missing. When his wife came home he told her about it enthusiastically. Next day she joined him to setting up a home altar.

After they had been using the altar several months, Mr. Tucker mentioned it to his assistants—Charles Talmadge, James Johnson, Hollis and Pete Huckabaa, Willie Allen.

"Why can't we have something like that here?" Pete asked.

"Well, we could, I suppose—that is, if all of you want it."

They did, so everybody took a hand in clearing out a room filled with odds and ends which accumulate around even the best filling station. They worked only when there were no customers—in "slack" time that is usually spent doing nothing.

After clearing the room, they cleaned it thoroughly, painted it, put a rug on the floor and tacked over the door a sign. "Prayer Sanctuary," before bringing in a chair and a picture of Christ.

EVERYTHING SINCE has strengthened Mr. Tucker's belief that people like to pray, for about fifty drop in daily to do

Irwin Tucker learned about prayer

so. They may be waiting until their cars and trucks are serviced, but they put their time to good use. Even hard-boiled truckers who could double for actors in the toughest roles in Hollywood, get on their knees before the little altar decorated now by a statue of Christ, the star of David and a crucifix "so everyone will feel right."

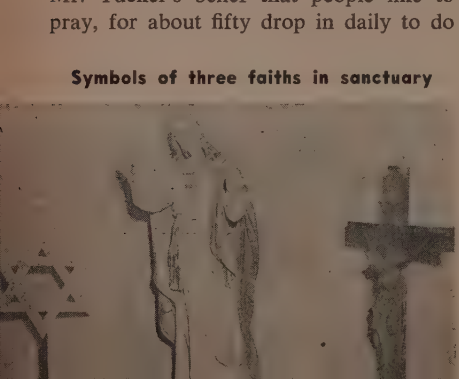
Catholics, Jews and Protestants, whether their skins are white or black, are now using the prayer sanctuary. Sometimes their visit lasts just a few minutes. Sometimes an hour may pass and still the door of that small room remains locked while somebody sends their prayerful petitions heavenward.

One visitor, the president of an Oklahoma City trucking firm, heard about the sanctuary and called to see it. His visit wasn't long, but the next day one of his drivers called to give Mr. Tucker the crucifix which now adorns the little room.

IT PLEASES Mr. Tucker that his idea is being followed in other cities. One of the letters he prizes came from a trucking official who wrote, "We are building a sanctuary in our office on the docks. Our drivers asked this because they want to make use of it before leaving on trips and after their safe return."

Father Duffy of Pauls Valley Roman Catholic Church, Rabbi Israel Chodos of

Symbols of three faiths in sanctuary



Emanuel Synagogue, and the Rev. Robert Templeton, pastor of the First Methodist Church, as well as the ministers of the other Wynnewood churches, approved Mr. Tucker's idea.

ONE DAY when Mr. Tucker was alone recently, a lady drove up to ask, "Watch my baby, please, while I get a drink."

Her eyes went to the sign, "Prayer Sanctuary, You Are Welcome," and she disappeared. And that is when the customers had to wait on themselves for Mr. Tucker told each one, "I'm busy baby tending."

"They guessed why after looking at the closed door," he confided, "so they got what they wanted, rang up the sale in the cash register, took their change—and I kept on looking after that baby almost half an hour. No wonder. The mother told me her husband had been in Korea and the doctors warned her she couldn't have a child and live. She said her baby was a gift from God."

NO WONDER Mr. Tucker says, "I got tired of saying and thinking 'they' should do this or that. Each day of my life has become an exciting experience since I began my partnership with Jesus. Don't give me credit for this. It would be stupid for a man who asks God for daily guidance to assume credit for such an idea."

NOTHING IS MORE TRAGIC than to see people who might be enjoying their faith if they had enough of it, limping along with such a very mild case.

—SAMUEL SHOEMAKER in *By the Power of God* (Harper)

God and the Red Ribbon

By ROBERT E. KARSTEN

"I had three pennies for Jesus . . . and now only one. Do you think God will care." The bus driver thought He wouldn't

THIS IS A STORY about two little girls and a bus and a piece of red ribbon. The girls live in a slum area of Chicago—they, and thousands more like them. Six other families live in the same house, but that is not to say it is a big house. Just a crowded house in a slum area of Chicago.

On the corner of the block where the house stands there is a drugstore which sells many things. The father of the little girls spends most of his money there, and spends most of his time drinking what he buys there. And the drugstore sells ribbon. Red ribbon.

I MET THE GIRLS because I drove a bus and because the girls rode in the bus I drove. The bus belonged to a church. It was used to bring children to Sunday school and to take them home again. In this way the church reached out an automotive arm in love and so was able to gather in its flock.

The flock came willingly. A house in

a slum in Chicago in winter is cold; a church is warm. So, the girls in my story rode the bus happily and regularly to the church where it was warm, and then back again to their home where it was cold.

The bus was all of twenty years old. The motor started only when it was ready to start. I could urge it, egg it on, choke it, but until it was ready it would only nestle there snugly and remain stubbornly quiet. The motor, when it did start running, provided no more power than was absolutely necessary. It supplied torque to the rear wheels, but no heat to the inside. The bus was cold in winter, but it was twenty years old. And besides, it carried people to a warm place.

AMONG THE PEOPLE whom the bus carried to the church, none were more regular but less talkative than the two little girls in my story. The other children were noisy, even disorderly. The bus bore many wounds inflicted on its seats by wrestling but happy children. But the two little girls always came in quietly, and sat quietly in their seats. I doubted that this was due to the careful training they had received at home. Probably because they were afraid, I thought. Afraid and cold.

During the forty-five minutes it took to gather the flock into the bosom of our reluctant bus, the noise level of its interior would rise measurably. The combination of grinding gears and screaming children held my nerves on edge. I consoled myself by the recollection that Sunday-school bus drivers, like shepherds, were never meant to discipline the sheep —only gather in and care for them.

We had a rule that none of the children were to talk to the driver. This was one rule, perhaps the only rule, the children could understand. And they obeyed it not so much because it was a rule of the church, I thought, but because it was a rule of every bus they had ridden on.

I was thankful for that. The obedience to the rule saved an unaccustomed driver from the ordinary dangers of juvenile harassment. This rule was the only safety factor, so far as I could see, that was operative in the bus.

But I was glad of it for another reason. The reason was this: the children were dirty, especially the two little girls. They were dirty and poorly clothed. They offended me.

I never saw them dressed in clean clothes. Their hair was more-or-less matted and although it was dark hair, I felt I could almost see, as well as smell, the dirt in it. More than once I resolved to buy them each some warm socks, some good shoes and some galoshes. But when my monthly check came I always spent it on other things.

ONE SUNDAY morning in December only one of the girls got on the bus when we stopped in front of their house. After I had closed the door I asked where her sister was. She answered that her sister was at the drugstore but that she was coming and that I should wait for her.

The child went to her seat and said no more. We waited, and it was cold as only Chicago can be cold in December on a Sunday morning. But we waited, although it meant we would be off schedule. We waited.

Presently the older sister came to the door of the bus. She knocked tentatively, almost apologetically, and I let her in. She held a piece of red ribbon in her hand. She had bought it at the drugstore. Ordinary red ribbon, perhaps a foot long, perhaps eighteen inches. And she asked one of the girls on the bus to tie the red ribbon in her hair.

I sensed that something was happen-

ing. Something of tenderness and beauty. Instead of pulling the bus away from the curb and going ahead along the route, I waited longer, and watched. For we are seldom privileged to see these things. I was unwilling to let so gross a thing as a shifting gear interfere.

Soon the ribbon was tied. The dirty, cold, eleven-year-old child of a Chicago slum had then such dignity, grace, and happiness about her face as I had never seen before. It was her vanity getting its all too infrequent expression. But maybe not. Maybe it was only her feeling of self-respect which now, by virtue of a piece of red ribbon, she would be able to offer before God, and in the presence of Christ's church, which was to be gathered within the hour in a warm room.

SHE WALKED OVER to the driver's seat. She held out an open hand, and there was a penny in it. She looked at the penny and then at me and quietly but with unaccustomed assurance said, "I had three pennies for Jesus."

I nodded. Three pennies for the offering. Now only one.

"But I spent two of them for a ribbon," she said. Then she lowered her head, almost as in shame, and asked, "Do you think God will care?"

When I had swallowed and was able to look at her again, I said that I thought not, that I thought that He wouldn't care at all. But I *knew*, perhaps better than I had ever known anything, that He wouldn't care. And I had, and still have, the feeling that He was pleased.

THE OLD BUS lived under its own pardonable version of the Commandments. "Six days thou shalt rest . . . and on the seventh shalt thou labor." Thus, it hibernated during the week, but on Sunday, in its own good time, it gathered in the flock, and took them home again.

The bus irritated me with its stubborn independence. It was not a good bus, as buses go. But it was the church's bus. Had it not been there, then who would there have been to tie the red ribbon?

FIVE MAKE A FAMILY:

Journey Home

WE RAN INTO evening traffic as we were returning from the vacation school conference. A car zoomed by us, cut in ahead, then hopped back to the other lane barely missing the fender of the car it had passed.

"Thou shalt not kill," murmured Pastor Sym gripping the wheel and moving a little faster.

"What did you say?" I asked, not sure I had heard correctly.

"Just talking to myself. Maybe Luther never intended the fifth commandment to refer to automobiles and certainly Moses didn't, but there is a connection all right."

I LAUGHED, thinking that he'd better take the idea to heart at the speed we were traveling. As though he had read my thoughts, he went on. "It's not always the slow driver who's the safe driver these days, either. If I don't step along, I'll be goading the people behind me to pass."

"I know. I'm glad it's your job, not mine. I haven't a worry about it—and just to prove I'm telling the truth I'm going to listen to what the people in the back seat are saying. I may be missing something."

I turned half-way round to join the conversation, just in time to hear Doris Detrand say, "I can hardly wait to get started. After seeing a lot of those activities worked out, I am just busting to help the youngsters try them."

"Didn't you love the *kamishibai?*" Kathy Matteo exclaimed. "Making pictures for it is a lot like the old TV boxes Donna has been making for years. But the fact that it's used by the Japanese storyteller ties it in with the mission theme."

"It's new," agreed Doris, "but it gives the children the same opportunity to express their ideas of the stories they have heard. I've wondered whether it would be stealing the primary department's fun if some of the younger juniors worked on one?"

"Not if the primaries have a chance to show at least one story before the older youngsters start."

When Clara Pitcairn gives her opinion, we all listen. She's been teaching in the church schools a long time and we're lucky to have her as director of vacation school.

"SEEMED TO ME a lot of the activities could be interchangeable," I put in. "Except the junior-senior hi's, of course."

"Pastor Sym," Doris raised her voice a little. "Have you someone to help the older group with the electric question box?"

"How about that, Clara?" He threw the question back to the proper source although I knew he knew the answer. "Have we lined up an electrical specialist?"

"No, and it would be good to have one. Any ideas?"

"Well," Doris hesitated. "This is just an idea. Maybe it wouldn't work, but—"

"But you were thinking of your husband, I'll bet," Clara chuckled. "You

don't want to commit the dear man because there is no surer way to make a man think he doesn't want to do something than to tell him you've promised he will."

"Why, how—?"

"Because that's one thing nine men out of ten have in common. Isn't that true, Pastor Sym?"

"Cor-rect! We'd all rather be asked than told!"

"Oh, come now." I disagreed, remembering how many times I commit Dan to jobs of various kinds. "They aren't all like that. Not any more so than women. I don't always like it when people just take it for granted I'll do something without giving me a chance to disagree."

"People, yes. But Dan—?"

LIGHT DAWNED. "Of course! And I didn't even realize it. Sometimes I act put out just to show I'm no door mat, but I'd feel left out in the cold if Dan didn't take it for granted he can count on me. I don't really mind—so long as he shows he appreciates my doing what he wants."

"I guess needing appreciation is a pretty general trait," observed Clara. "It goes for children as well as adults."

"I'll say it does!" Kathy was emphatic. "I've seen it in Donna. For a long time I was so anxious for her to be perfect that I hardly noticed all the nice things she did do. We are both happier now that I can show her some gratitude when she does something for me. And she really thanks me when I help her. Of course, she learned a lot of nice things when she stayed at Connie's while I was in the hospital."

Doris looked a little uneasy at the easy way Kathy refers to her bout with mental illness. If only she knew how impossible such a remark would have been for Kathy before she received treatment, she'd be as glad as I about the casual reference.

"Five Make a Family" will be discontinued until June 11, while the author, Mrs. Margaret Irvin, is on vacation.

"Thanks," I laughed. "Practicing what you preach? But thanks anyway. Oh, before we get home and get separated, hadn't we better set a time to go over that filmstrip about Joel again?"

"We certainly need to do that," Clara nodded. "I like the idea of ending with questions for the children to discuss and having them write their own idea of how the story should end. But we'll have to be ready to lead the discussion."

"How about setting a time after we talk to the people in the other two cars?" Pastor Sym proposed. "Even though you'll not all be doing the same thing in the school, there ought to be a basic understanding of what we're to teach. The activities aren't just the icing on the cake. To do them well, the teachers need to go over that other filmstrip too. We need at least one more meeting of our staff."

DORIS STARTED to giggle and we looked at her in surprise. "Oh, I'm not laughing about the meeting. And if Bill does help, he'll probably want to come. I was just thinking about the woman behind me who was so outraged because the art work on the Joel filmstrip was funny."

"Shows the importance of preparing our pupils for what they're going to see. If she'd known beforehand that it was going to be funny, it wouldn't have hit her so hard."

We were nearly home. It had been a wonderful day. We were full of plans and enthusiasm. But my brain was getting tired. I was glad Claire Mawson had invited our family to dinner.

WORSHIP NOTEBOOK

"READ THE SMALL PRINT"

THERE WAS A TIME when most people going to church simply picked up their books and "went through" the service. They knew that things followed along in a definite sequence, and all one had to do was to keep one's finger in the proper place for the Introit, Collect, and Lessons for the day.

Little attention was given by the average worshiper to how things were to be done. The General Rubrics (directions), a sort of "how-to-do-it" section of the *Common Service Book,* were for most people an unexplored jungle somewhere in the middle of the book.

The new *Service Book and Hymnal* also has a section of General Rubrics (pages 274-284). Here are directions to be followed in the Service, Matins and Vespers, liturgical colors; calendar rubrics, precedence of festivals and days, and tables of Easter (from 1955 to 2002), movable festivals, lessons for Matins and Vespers, Psalms and Psalm paraphrases. These directions ought to be known by all who use the book.

CHANCES ARE GOOD that most of our people will get to know some of these rubrics without bothering to turn to the pages cited. The men who prepared the new book took some rubrics from their hiding place and inserted them throughout the services. Thus, while it may take a little more time for most of us to read the fine print as we move along in the service, we all ought to have a better idea of what we are to do next.

One commentator was particularly appreciative of this change, but he added, "Judging from the writer's experience in many parishes, double-sized italics, or perhaps red underlining would be helpful." Here he came close to the meaning of the word "rubric" itself. Anyone who has studied Latin knows that this term is derived from the word meaning "red." In the ancient service books, while the text of the services was printed in black, the directions were set down in red.

CARE SHOULD be taken to note the verb in each rubric. Sometimes it is "shall," other times it is "may." This is an important distinction.

In the case of the former, such rubrics are considered as directive and so constitute the basic structure of our service. By adhering to the "shall" rubrics, a congregation observes the "common rite authorized by the church."

The "may" rubrics represent a permissive use and are left solely to the determination of the local congregation. Thus in the communion service, all of the communicants in all of our churches are to be dismissed with the formula: "The Body of our Lord Jesus Christ and his precious Blood strengthen and preserve you unto eternal life," but not every congregation has to sing or say the Nunc Dimittis thereafter.

One of the first of these new insertions comes in the Confession of Sins. Following the invitation to confession, we read: *"The Minister and Congregation may kneel."* I suppose that almost every child who was taught to say his bedtime prayers knelt by his bedside. It was for most of us the most natural thing to do.

But when we get to church many of us feel awkward about kneeling. We lean

forward with bowed heads, hand resting on forehead, to say a prayer before the service. The kneeling benches, probably the most expensive piece of furniture in our churches if one is to judge from the frequency of their use, are pulled out only for the public confessional services. Many American Lutherans have never knelt to receive communion, a practice which surprises most of our European brethren. Kneeling is more of a house exercise than one which we find in church.

But the act of kneeling suggests humility, and where ought we to be more humble than when we confess our sins before God! Some will say that to kneel will not make even the proudest man any more humble, so why kneel?

Still the thought that I get down on my knees indicates to me, if to no one else, that I must humble myself before God. I bow before him who made me, before my Redeemer, before the Holy Spirit. I kneel in the presence of God and beseech his forgiveness.

ANOTHER RUBRIC inserted in the service (and this is a new one) comes at the close of the confessional service, *"A brief silence shall be kept before the Introit for the Day."*

Anyone who has ever watched TV or listened to the radio knows how distressing a pause of only a few seconds can be. Engineers in the studios, so I am told, are under intense pressure to be sure that every second is filled up. Something has to happen every moment.

This same sort of thinking has invaded our churches. I suppose that's why a lot of our people fidget during the long periods when the sacrament is administered. But this rubric, assuming it is observed, violates this practice. What it says in effect is: "Now let's stop our activity. Let there be utter silence in the church."

Of course this doesn't mean that we are all to sit and look at one another with anxious looks as if to say, "What happens now?" The reason for this rubric is that we are to be still for the briefest moment to think. How many of us ever do just that? We're all so busy jumping from one job to another, one problem to the next that there is little time for just quietly thinking about important matters.

THIS IS A TIME to think of God. I've come to church for a purpose. I may not be aware of why I come, but the words and actions thus far in the service have caused me to think. If I give serious attention to what is said, I can't help but feel that I'm not the important guy I suppose I am. The word "sin," my sin, has pulled me up short, and I get to thinking about me.

I've done a lot of things I ought not have done. Inconsiderate regard for others, selfishness, dirty stories, foul words have all oozed out of me. And what about the things I didn't do? My forgetfulness, my failures, my inadequacies all come back to plague me.

Then, remembering all these, I join those about me, and with my pastor I tell all these things to God. Fortunately it doesn't end there. The pastor holds up the crucifix, figuratively at least, and pointing to it says: "God loves you. He has wiped the slate clean. Go and sin no more."

Whew! what a load is off my mind now. All that bothered me before is gone, and I can lift up my head again. But should I stop there? That's where the brief silence comes in. If there is One who can take hold of me and change me from what I was to what I ought to be, and if I know that he has just done that, ought I not be thoughtfully grateful for

his love? All around me are others who have had the same experience. Yes, things stand still that we may know God.

But what happens when the silence is at an end? What better way to break the stillness than with music? The next rubric says that the Introit *"shall be sung or said."* For most of us that means that it's read by the pastor alone or with the congregation antiphonally.

But notice the rubric on page 17 or 43. Another sentence follows: *"The Introit should be sung by the choir, or it may be said by the Minister."* That sounds like the same thing the first sentence says, doesn't it?

I suspect that the framers of the liturgy had something else in mind. What they were trying to put across, but couldn't say so in so many words because of existing practices, is that the Introit *ought* to be sung. The Introit was the ancient hymn that began the service. While it was being sung, the choir and clergy entered the church. That's what the word "introit" (entrance) means.

UNFORTUNATELY, few of our churches keep this custom, and I have difficulty understanding why. Most of them have choirs and most of the choirs sing anthems. Why not sing the Introit? When I was a parish pastor, a group of junior high school students sang the Introit every Sunday at the early service and the adult choir did the same at a later hour. It isn't very difficult. Plans are underway, I understand, to prepare new arrangements of the Introits and Graduals according to the new text. When they are ready, let's hope that our congregations will introduce the sung Introit.

There are other rubrics which could be mentioned here, but why not examine this new book carefully and see them for yourself? —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Torn both ways

QUESTION: A cousin of mine was married about eighteen years ago. Her son is now fourteen. She and her husband were divorced ten years ago, and both have remarried and have other children.

When the divorce took place one of the provisions was that Don was to live with his mother, but that he should spend a specified amount of time at regular intervals with his father, about two hundred miles from here. Until recently it was necessary for someone to take the boy to his father's home or to a meeting place. Now he is old enough to go alone.

A few days ago I saw the lad sent off to his father. The rest of the family went on another trip. Don seemed ill at ease about the whole matter—it was his first train trip alone. What justice can there be in such an arrangement? It would be better for him to be with one parent or the other all the time. Then he'd know where his home is and on whom he can depend.

REPLY: This boy is being penalized for the shortcomings of his parents. He is under double pressure, torn between two loyalties. He is probably unable to express his real feelings.

In such cases no arrangement is likely to be satisfactory. Whatever plan is adopted there will be injustice, sorrow, and handicap. This situation points up the grave need for adequate preparation for marriage, intelligent selection of mates, and firm determina-

tion to resolve all differences by "arbitration," rather than by war.

Husbands and wives, fathers and mothers, must consider all who may be involved in their mistakes—and consider them long in advance. Too often an ugly selfishness and irrational stubbornness are basic causes of trouble. An early understanding of the Christian basis of marriage might avert these troubles.

While no one can forecast, it may be that when Don reaches a degree of maturity he will rebel against this arrangement and make his own decision as to his relationship to his parents and other relatives. At present he has no choice. Both parents can make the experience a little easier by refraining from censure of one another in his presence. He needs the sympathetic understanding of friends and relatives.

Introducing Isaiah

First in series of "Guides to Bible Study" on a supreme Old Testament prophet

By GERHARD E. LENSKI

ISAIAH HAS WRITTEN about salvation —about the God who gives it—about the Suffering Servant who brought it—about the wayward people who often fail to find it. He has written well.

The recent discovery of the Dead Sea Scrolls containing a complete Isaiah manuscript, fragments of another, as well as fragments of other Old Testament books, has served to focus attention upon the writer and his book. The important thing is that the book be used by all Christians as an inspiration and guide to a better understanding of the amazing character of Isaiah and to a keener appreciation of the book now bearing his name.

WHO WAS the prophet Isaiah? A great deal of mystery continues to enshroud his life. True, we now have an Isaiah text older by a thousand years than any we had before. Neither this text nor any other throws light on details of his life.

A few important facts stand out. Isaiah lived under several of Judah's kings (*see Isaiah 1:1*). He had a wife and sons

ISAIAH
From Michelangelo's fresco in Vatican

Dr. Lenski, following retirement as pastor of Grace Church, Washington, taught a year at Pacific Lutheran Seminary. He is a clergyman ordained by the American Lutheran Church.

(*Isaiah 7:3; 8:3*). He spoke to the world of his day with courage and power in the face of tremendous difficulties.

Were there two or more Isaiahs, writing at different periods, whose words have now been incorporated in this one book? Scholarly opinion has been divided on this question. Most scholars now strongly favor the theory of composite authorship. One well-accredited Lutheran theologian summarizes recent conclusions and says:

"Critical opinion is nearly unanimous in ascribing chapters 40-55 in the main to a prophet living in Chaldea near the end of the exile or about 539 B.C., while the first Isaiah flourished in Jerusalem about 742 B.C. to the end of the century. There seems to be no good reason to reject this position, since such a prophet, though unknown to us by name, might be an inspired spokesman for God as well as his predecessor."

However all this may be finally proven to be, most of us will probably agree that this world has not yet had too many Isaiahs and that the more we have, the better for us all.

THIS MUCH is clear. The Isaiah we know, whether one or two or more individuals, was a man who knew God. He spoke for God. He was on fire for God. Living in a stormy age, serving as a patriot and preacher in a troubled land—reluctantly heard and little heeded by his generation—he has managed to outlive those who disregarded and dishonored him. He continues to be a voice still speaking across the centuries in terms of a truth that refuses to die or be buried.

The discovery of those lost Scrolls in the Qumran cave is more than an accident. That discovery attests the fact that God has his spokesmen, that God speaks through them, and the truths so spoken, though "crushed to earth," shall rise again.

WHAT ABOUT the Book of the prophet Isaiah? A first inspection of this book is likely to frighten the average reader. These writings that bear Isaiah's name comprise 66 chapters rather loosely joined together. These chapters do not have a clear, logical, or chronological order. Even within individual chapters there often seems to be disunity and lack of coherence.

The first chapter, according to most interpreters, was written late in the ministry of Isaiah and is really a summary of other chapters. There is an obvious break of time interval between major portions of the book, the most apparent being that which separates the first 39 chapters from the remaining 27.

In spite of these difficulties the message which Isaiah proclaims is clear and strong and there is no excuse for any student to mistake it. Isaiah's written word (probably a reproduction of his spoken word), handled and mishandled by various copyists, translated and revised and rephrased, buried in an earthen cave and even in the darker cave of human ignorance, still manages to pack unbelievable power. Here are sharply etched phrases that stick like arrows in the soul, strong sentences that hit and hurt and haunt, great moral and spiritual positives that brook neither argument nor rebuttal.

Isaiah lives in the mighty truths associated with his name. This is a moral world and it is ruled by a righteous God. That was Isaiah's contention in a day when hell boiled over and God seemed to be in the eclipse.

In preparation for next week's study, "God Calling Yet; Shall I not Hear?", read Isaiah 6.

ABOUT CHRIST

Christ and the Christian. By Nels F. S. Ferre. Harper. 250 pages. $3.75.

The author of this book is a devout believer who rejects none of the basic Christian ideas but reinterprets them. He believes a revolution is needed in Christian theology, and it can take place only when "Christianity dares to become radically Christian."

The creeds give the "externally right requirements for Christology; one God, truly God, truly man, in one personality," but they fail to be distinctively Christian, because the motif of *Agape* (love) is missing. "Actually *Agape* is such ultimate truth, requiring such wholeness of acceptance and such continual transformation of life to accord with it that mankind will try every device to dodge it." Dr. Ferré's theology starts with Christ as *Agape,* interpreted against the background of the Bible, the creeds and historic Christianity.

Many ideas in this book will be challenged by the orthodox, and especially the author's view of uniqueness of Jesus Christ. "The uniqueness of Jesus is the uniqueness of a historic fact, not of a relation to God inaccessible to anyone else." We have access to the same Spirit which Jesus had access to. Our relation to the eternal Son of God—the outgoing *Agape* of God—is not fundamentally different from Jesus' relation to the Son of God, but in Jesus this relationship was complete and perfect. So the author does not speak about Jesus as the *only* Son of God, but about Christ, Son of God. He leans far over backward to make Jesus truly human, without detracting from the fact that in him the fullness of God dwelt.

Though the author gives considerable attention to the moral example of Jesus, he believes the atonement is more than that. Christ has done something for men that they could not do for themselves—in injecting into the stream of mankind a saving power. We can accept God only because he first accepted us.

As the reader approaches the closing chapters of the book, he becomes aware of a crescendo of devotion, hope, and optimism on the part of the author, who believes most firmly that God will be all in all, and in his great love and faithfulness will not fail to make salvation complete for every person in the end.

JOSEPH B. MOHR

Brooklyn, N. Y.

THERE WERE GREAT MEN

Six Makers of English Religion. By Gordon Rupp. Harper. 124 pages. $2.50.

The six makers with which this book deals are William Tyndale, Thomas Cranmer, John Foxe, John Milton, John Bunyan, and Isaac Watts. Each is associated with a particular book: Tyndale with the translating of the Bible, Cranmer with *The Book of Common Prayer,* Foxe with *The Book of Martyrs,* Milton with *Paradise Lost,* Bunyan with *Pilgrim's Progress,* and Watts with his hymns. Each chapter is designed to reach the intelligent reader who has no specialized theological background.

While each chapter of this book can be read by itself with great profit, the book as a whole is more than a series on casually related subjects. With Tyndale the Reformation in England begins in the 16th century even before the Act of Supremacy (1535) when Henry VIII separated the English church from its Roman allegiance. Tyndale's impact upon subsequent Bible translations is stressed. Professor Rupp mixes biographical incident and critical appraisal in his twenty-page treatment.

Thomas Cranmer carries us beyond the reign of Henry VIII into the reigns of Edward VI and Mary. This Thomas Cranmer, who at first demeaned himself as abjectly as man can demean himself, eventually, in sight of the stake, rose to the full stature of manhood. "His death," writes Rupp, "is the watershed in the reign of Mary, a turning point in the story of the English Reformation."

John Foxe's book used to be a household item. It is not so much read now as it was a hundred years ago. During the reign of Mary the Protestants had their hour of trial. The persecutions under Mary were intended to create fear in the minds of everyone. Thanks to John Foxe, however, his book turned this propaganda back upon itself.

The other three figures belong to the seventeenth century. These men carried on the Reformation after the Catholic bias of Archbishop Laud and through the reign of Catholic James II. The story implied in the sequence of events is a story with a single thread. No one can quite understand the concern of the English at the reign of James II who cannot remember the Marian persecutions and the troublesome times of Laud and Strafford under the doomed Charles I.

This is an enjoyable and profitable book. The personalities dealt with come alive and the issues with which each was associated burn with their original heat.

ERNEST G. HEISSENBUTTEL
Thiel College

BLANSHARD REVISED

American Freedom and Catholic Power. By Paul Blanshard. Second edition, revised and enlarged. Beacon Press. 402 pages. $3.95.

The reappearance after ten years of this volume in a new edition is a welcome and timely contribution to the socio-historical literature of our day. It will again be violently attacked by the Roman Catholics. For it is controversial, as all vital questions are.

This book has been partially rewritten and entirely reset. The "fundamental theses remain unchanged." All actual statements have been "brought up to date to cover the most dramatic and significant events in the battle of Catholic power during the past decade."

This book, unlike many lesser volumes about the Roman Church, is no discussion of the Roman Catholic religion, nor of Roman Catholics. It is a study of a great institution which by its own definitions proposes to be political and governmental. That this institution has characteristics which are menacing to the original conception of the shape and nature of our American life is becoming apparent. This contest is not new; it is old historical stuff; it is the battle plan of the hierarchy since Pope Stephen II when "Papal States" and "Temporal Dominion" became some of its major objectives.

Chapter one on "How the Hierarchy Works" will knock the sentimentalism of "Catholic-Protestant brotherhood" out of a man. Chapter five, "Public Schools and Public Money," is inside information for those who wish to stop the pillagers of public treasuries.

Chapter six, "The Church and Medicine," should be reprinted in small pamphlet form. Chapter nine, "Censorship and Boycott," is fabulous reading. Publishers and authors like Bennett Cerf, who recently protested against this presumptuousness, will shout a loud "Amen!"

Chapter twelve, "The Catholic Plan for America," makes clear that America can be made safe for Protestants only by Protestants, and at the same time make it safe for Roman Catholics. The rise of another religious totalitarianism after the fashion of Romanism could wipe out Romanism itself.

It has been said that it requires a "sociological detective" to ferret out the truth about Romanism. Dr. Paul Blanshard is our man.

ARNOLD F. KELLER
Utica, N. Y.

BOOK BREVITIES

So You're Only Human. By Lily Gyldenvand. Augsburg. 118 pages. $1.75.

Brisk and catchy writing about common problems—losing your temper, finding time, and so forth—is quite unusual in a book of daily devotions. For a change of pace, this one is sure to be refreshing. There are 34 brief essays, and the Scripture reading and prayer belonging with each are in an appendix at the back of the book. The author has done radio scripts and magazine articles.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa., or from any one of the ten ULPH branch stores.

SYNOD CONVENTIONS

Eleven pastors, including two for overseas fields, are recruited in South Carolina . . . Virginia elects its first full-time synod president

SOUTH CAROLINA

By WYNNE C. BOLIEK

A STILLNESS came over the convention of the South Carolina Synod as two young men stood before the assembly and gave their short, sincere witness. The first, Jerry C. Livingston of West Columbia, said that "my decision to serve in the foreign mission field came through the Holy Spirit working in my heart, my home congregation, and pastor." Mr. Livingston will be stationed in Japan.

Said the second, John C. Cooper of Columbia, "I cannot point to any one incident as an 'experience' but rather the Spirit of God working through Sunday school teachers and others in my congregation brought me to this conviction." Mr. Cooper plans to serve in India.

Both young men are students at the Southern Seminary, and were among 11 seniors from the synod approved for ordination upon completion of their seminary work. This is the largest group in the history of the synod.

ANOTHER dramatic moment came when two pastors stood before the synod with representatives of three congregations organized this year. Dr. H. Brent Schaeffer organized the dual mission parish, the Church of the Prince of Peace, Chester, and the Church of the Abiding Presence, York. The Rev. James R. Connelly, Jr., led in organization of Gethsemane Church, Columbia, on April 13.

The synod sessions were held in St. John's Church, Charleston, Dr. Heyward Epting, pastor, April 14-16. President Karl W. Kinard said it was the "best-attended" convention. A contributing factor was the weather. It rained almost continuously from Monday evening through Wednesday night. An outing (boat trip around the harbor) had been planned for Wednesday evening, but had to be canceled because of rain and high winds. The agenda for Thursday morning was moved up to Wednesday night, and all business completed.

Photo by the Charleston Evening Post

Re-elected by South Carolina Synod . . . Statistical Secretary Wessinger, Treasurer Ballentine, and Secretary Carl Caughman

At the opening service President Kinard reminded the convention of the tests which confront the church, and the need for continued loyalty. He called on individuals, congregations, and the whole body not to become "weary in well doing."

Dr. Charles B. Foelsch of Berkeley, California, was the official ULCA representative. He spoke of trends in the teaching program, values in the new *Service Book and Hymnal,* also the progress toward Lutheran unity—with two mergers in the offing.

Re-elected for his sixteenth term as secretary is Dr. Carl B. Caughman; to his fourteenth term, J. B. Ballentine, treasurer; to his fourth term, James B. Wessinger, statistical secretary.

OUTLINING the plan for the 1959 appeal of the Southern Seminary in six synods for $750,000 were Dr. A. Kenneth Hewitt, of Columbia, general chairman; Dr. Carl A. Honeycutt, president of the seminary board; and Dr. John L. Yost, seminary president.

James B. Wessinger, statistical secretary, reported that baptized membership in the synod from 1935 through 1957 increased from 29,079 to 43,943. Benevolence contributions per confirmed member went from $2.58 to $18.89, and total expenditures per confirmed member from $10.18 to $73.53.

Dr. A. Kenneth Hewitt, chairman, and the Rev. J. Shelton Moose, synodical field worker, reported for the stewardship committee. They reported that some $400,000 had been contributed by the synod in 1957. They said that congregations which used the stewardship sector program in part or as a whole showed an average increase of 34 per cent in giving.

The budget adopted for 1959, including institutional quotas, is in excess of $400,000.

ELEVEN PASTORS who came into the synod during the past year were welcomed into the group.

Speaking for the Lutheran Children's Home, Salem, Virginia, F. T. Prufer said that of the more than 100 children in the institution, only two are full orphans. Approximately half the children come from broken homes; the rest are "half" orphans.

The report for the Lowman Home for the Aged and Helpless was presented by Dr. Wynne C. Boliek, president of the board, and Dr. Leroy E. Blackwelder, superintendent. Increasing requests for service to invalids and semi-invalids were indicated. The need for a hospital or infirmary unit becomes more pressing. A contract will soon be let for a new home for staff members.

Three representatives spoke on behalf of Newberry College—Dr. H. Odelle Harman, president of the board; Dr. Chris A. Kaufmann, president of the college; and John Caughman, chairman of the finance committee. Two new buildings, now under construction, will be completed this summer—a girls' dormitory and a student center building, including new dining facilities. During recent years the increase in faculty salaries shows an average of 33 per cent.

The report of the president of synod included findings from a survey of pastors' salaries. Average cash salary is $3,767 and parsonage. The average cash salary plus allowances for either travel or utilities or both was $4,192.

The new synodical office building was expected to be ready for occupancy about May 1. It is in Columbia.

Fourteen new units were organized by United Lutheran Church Men. There are 81 congregational units in the synod, Howard Nilson, president of ULCM, reported.

The synod adopted a resolution memorializing the ULCA to "authorize and empower the Board of Pensions to study a hospitalization plan."

1958 ULCA CONVENTION DELEGATES

Clerical: Karl W. Kinard, Carl B. Caughman, J. Kenneth Webb, J. Shelton Moose, Wynne C. Boliek, J. A. Keisler, Jr., Paul E. Monroe, Daniel M. Shull, Henry S. Wingard, J. Emmett Roof.

Laymen: Howard Nilson, J. B. Ballentine, H. Odelle Harman, James B. Wessinger, Chris A. Kaufmann, Edgar Rugheimer, Ernest F. Hollings, Otho L. Shealy, Walter P. Rawl, B. T. Bodie.

VIRGINIA

By MARSHALL F. MAUNEY

LONG-RANGE DECISIONS as to structure, constitutional provisions, and selection of leadership characterized the convention of the Synod of Virginia, held at St. Mark's, Roanoke, April 15-18. A thorough remodeling job was done on the constitution, providing for three full-time officers.

Dr. J. Luther Mauney, who has served the synod for ten years as part-time president, was elected to this full-time position. The Rev. Charles G. Tusing, pastor of Woman's Memorial Church, Pulaski, was selected

as the first full-time secretary. An assistant to the president will be elected by the executive council. The new organization and constitutional changes take effect July 1.

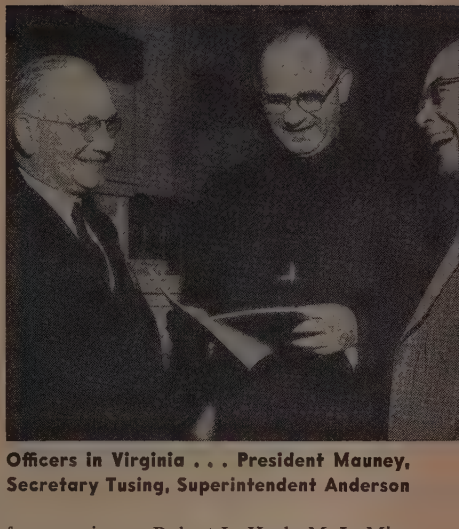
RECOGNITION was given to Dr. R. Homer Anderson who has served the synod as its superintendent for thirty years. This position is being discontinued. Also recognized with citations were Harry E. Pugh who has been statistician for thirty-six years (this office was also abolished) and Dr. M. L. Minnick who has completed sixteen years as secretary.

Three men who celebrate their fiftieth year of ordination this year were recognized: Dr. L. S. G. Miller, Dr. J. Roy Strock and Pastor John D. Utt. ULC Representative A. Howard Weeg commented that "the sun never set on their ministries," inasmuch as two of them served as missionaries in the Orient and one as a pastor in Virginia. Appreciation was also expressed to A. L. Garber who retires as treasurer. George J. Buchanan of Roanoke was elected to the new office of treasurer.

The new constitution provides for a permanent synodical headquarters to be established by the executive council. After discussion the delegates authorized the council to proceed with the purchase of a large home adjacent to St. Mark's Church, Roanoke, if satisfactory financial arrangements can be made.

Larger conventions may result from the provision that lay delegates to synod shall be on a congregational rather than parish basis, which is the present practice. More efficient committee and conferential arrangements were also structured.

A record number of five new congregations were received into synod including Our Saviour's Church, Norge, Va., which was formerly a congregation of the Evangelical Lutheran Church. Others were missions organized during the year: Christ Church, Richmond; Our Saviour, Johnson City, Tenn.; Peace Church, Alexandria; and St. Philip, Roanoke. Four candidates were approved for ordination upon graduation from seminary: Robert L. Hock, M. L. Minnick, Jr., Charles E. Spraker, and L. W. Strickler, II.



Officers in Virginia . . . President Mauney, Secretary Tusing, Superintendent Anderson

MOST OF THE reports reflected solid progress. Total receipts in the synodical treasury during the year were $325,097. This was a 14 per cent increase over last year's receipts. The statistician's report indicated a net increase of 1,262 baptized, 1,018 confirmed and 641 communing members. The budget for 1959, which includes $50,000 for synodical headquarters amounts to a total of $378,008.

Concern for support and care of its pastors was evidenced in two actions: a group hospitalization insurance plan to be negotiated by the executive council and a suggested minimum salary for pastors of $3,600.

1958 ULCA CONVENTION DELEGATES

Clergymen: J. L. Mauney, R. H. Anderson, M. L. Minnick, L. W. Strickler, V. A. Moyer, M. F. Mauney, L. C. Sparks, C. G. Tusing, J. R. Crumbley, and R. L. Sloop.

Laymen: L. E. Easterly, M. W. Brockmeyer, J. A. Lambie, C. K. Woltz, H. S. Oberly, R. E. Mapes, Cline Mundy, Mrs. C. W. Perry, Mrs. J. T. Frye, and Humes Franklin.

Herbert Veler Inducted As President of Synod

By E. RUDOLPH WALBORN

COLUMBUS—Members of the Ohio Synod gathered on April 13 for the fifth time since the 1957 synodical convention. Meeting place this time was St. John's Church, Zanesville, and occasion was the induction of Pastor Herbert W. Veler as president of the Ohio Synod. Pastor Veler, 52, served the Zanesville congregation from 1951 to last April 1 when he began full-time service as synod president.

Since the death of President Fred C. Wiegman in an automobile accident on Dec. 3, he had served as interim president. He was previously vice president of the executive board and was named president for a five-year term by a first session of the 1958 synod convention on Jan. 27.

Members of the synod were at Augsburg Church, Toledo, on June 27, 1957, for funeral services for President George W. Miley who died 38 days before the close of his term of office. On Aug. 4 they were at Trinity Church, Akron, for the induction of Dr. Fred C. Wiegman as president, and returned there on Dec. 6 for his funeral services. The synodical convention session followed in January at Mansfield.

ULC President Franklin Clark Fry, a member of the synod, preached and conducted the induction office.

Also participating in the service, attended by 900 members of St. John's congregation and 80 pastors in a vested processional, were Pastor Albert H. Buhl, synodical director of home missions and chaplain for the 1958 convention; Pastor Richard W. Powell, director of Christian education; Pastor Andrew Schilling, vice president of the executive board; and Dr. E. Rudolph Walborn, secretary of the synod.

Pastor Veler is the fifth full-time president to serve since the synod came into existence, by merger of four older synods, in 1920. He is a native of Toledo and graduate of Wittenberg College and Hamma Divinity School, and served in First Church, Mansfield; First Church, Lorain; and St. John's Church, Stony Ridge, before assuming the pastorate at Zanesville.

Synod President Veler Inducted
ULC President Fry conducted the service

Mansfield Church Relocates

PRESIDENT VELER was on hand May 4 to take part in the dedication of a new church site and parsonage for St. Paul's Church, Mansfield. The congregation, whose pastor is the Rev. John R. Long, is moving from the inner city to an expanding residential area on Mansfield's west side. It has bought a five-acre building site and a seven-room house to be used as parsonage for $35,000.

Reformation Church Organized in Cleveland Area

When Mission Developer David S. Witwer stepped into the center of a square made up of the 110 charter members of Reformation mission, Eastlake, Willoughby, at the organizational service on March 30, a congregation had been brought into existence in less than 11 months.

Pastor Witwer started work in Eastlake, east of Cleveland, on May 1, 1957; held a first service July 14 with 54 in attendance; organized a Sunday school on Sept. 1 with 63 attending; and on Dec. 14 fifty-six adults had signed the charter membership roll. In addition to the 110 adult charter members, a young people's charter for those under confirmation age includes 71 additional names. The organizational service was attended by 174.

Pastor Witwer was happy over the membership roll. Eleven adults were received by baptism; 35 of the 110 had held no previous membership in any church; 26 had not been active in any congregation for more than ten years.

Twenty-one members were received by transfer from Calvary Church in East Cleveland, some of whom had been driving 40 or more round-trip miles each Sunday to attend services at Calvary.

Fire Destroys Church

Zion Church, Stone Creek, was totally destroyed by fire on March 1. Only a small part of the $25,000 loss is covered by insurance. Most furnishings of the 60-year-old frame building were saved. The congregation, now meeting in a grange hall, is raising funds for a new church.

First Church, Strasburg, whose frame building was destroyed by fire last year, is planning to relocate and has purchased a 7½-acre site. A fund-raising campaign for the new $240,000 church has brought in $150,000 in pledges, and $72,000 is on hand from insurance settlement and previous funds. The congregation is presently meeting in a former furniture store put at the disposal of the church.

Holy Trinity Church, Newark, broke ground for an $85,000 educational unit which will provide accommodation for 300 pupils in 15 classrooms. The split-level building, scheduled for completion this fall, is designed so that a sanctuary can be added.

Development work brought fast results in Eastlake, Willoughby, mission organized March 30
For some of the 110 charter members, it was their first affiliation with any congregation

Giving by Synod Congregations Well Ahead of Last Year

By FRANK K. EFIRD

SALISBURY—Congregations of the North Carolina Synod had contributed 18 per cent of the synod's budget by April 10. The synod office reported that offerings were 51 per cent ahead of 1957.

Progress in the sector program was indicated by the fact that 38 congregations have adopted the plan for the second year, 23 of which showed a budget increase of 13.1 per cent, while 15 failed to report.

This compares with 33 congregations participating in the plan for the first time last year, 21 of which showed an average budget increase of 44.3 per cent, while 12 did not report.

New Liturgy Gets Good Response

TEN SCHOOLS for the presentation of the new liturgy were held in North Carolina during March. In one area ALC and ULC churches participated jointly. Close to 1,600 persons registered for the schools, representing 168 of the 174 synod congregations. Chairman Harold Terry and Secretary Raymond Petrea of the synodical music committee who directed the schools expressed gratification over "an excellent response." Opposition to the pastor chanting the service was expressed only at one school.

New Churches Built in Synod

ST. PETER'S CHURCH was dedicated March 23 near Salisbury. The rural congregation is one of the oldest in Rowan County whose history goes back to Lutheran immigrants from Pennsylvania and, later, from Tennessee. The $175,000 church (*see photo*) seats 450 and includes a departmentalized education unit. It has stained-glass windows and a 65-foot tower. Pastor is the Rev. Curtis Wise.

Trinity Church, Sanford, was dedicated April 6.

St. John's Church, Cherryville, has pledged $148,000 for a new church building. The campaign was directed by Adrian H. Amstretz of the Lutheran Laymen's Movement. St. John's is the first church in the south

St. Peter's near Salisbury was dedicated March 23 by one of the oldest congregations in county
Contemporary $175,000 building accommodates 450 persons in nave, includes education unit

Formula for Successful Mothers: Patience and a lot of love

United Lutheran Is State's Mother of the Year

THIS IS a good year for United Lutheran mothers. Nebraska voted Mrs. Martha deFreese, widow of a ULC pastor, Mother of the Year last month (*see* THE LUTHERAN, *April 30*). A week later, North Carolina proclaimed its Mother of the Year—another United Lutheran. She is Mrs. J. I. Wagoner, active member of Friedens Church in Gibsonville. This month, Mrs. deFreese and Mrs. Wagoner will meet in New York with 46 other "state mothers of the year" to compete for the national title.

It's a fair bet that every one of the winning mothers will have a suggestion to offer on how to be a successful mother. But few will have a more concise formula than the one Mrs. Wagoner gave the inquiring reporters. It takes, she said, "a whole lot of loving, patience, and a good husband."

Mrs. Wagoner spent most of her 59 years on a farm. She married 36 years ago and has four children. Her husband is a former Guilford County agent.

Family, church and farm molded her life into a closely knit pattern of work and care. As the children (three boys and a girl) grew up, "Daddy helped them with math and I helped them get awake in the morning and stay awake until studies were over at night." PTA and 4-H work took much of her time. And when the children joined the Luther League, mother became a League counselor.

Mrs. Wagoner became a Lutheran after her marriage—she was brought up as an Episcopalian—and church was an important part of her daily concerns. She taught Sunday school for 22 years, was president of the Women of the Church, made paraments, looked after the church and parsonage yards, and planned more church suppers than she cares to remember.

North Carolina's Mrs. J. I. Wagoner
Mother knows best

When Gov. Luther Hodges read the citation that made her the state's Mother of the Year, the list of accomplishments on which the award was based was long and impressive. When it was over, Mrs. Wagoner smiled proudly. She was proud, she said, because she felt that since it takes a good husband to become a good mother, the award really made of Mr. Wagoner North Carolina's Father of the Year. And that honor, she said, was well deserved.

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to use the LLM service on a full-time resident basis. Holy Trinity, Hickory, used the LLM on a consultative basis several years ago. The Cherryville church has 449 confirmed members.

St. Paul's Church, Wilmington, observes its 100th anniversary April 27-May 4 with special services. Speakers include Dr. Paul E. Scherer, Dr. Henry W. A. Hanson, and Dr. Walter Freed.

College Rocks, Team Rolls

It is the policy of "The Lutheran" to treat claims of "first," "biggest," or "oldest" with care. Lenoir Rhyne doesn't claim to be the first college having a Rock 'n Roll ensemble on campus. But it may be the first whose band is being sent overseas courtesy of the U.S. government to entertain personnel at armed forces bases in Europe. The "Crewnecks," all seven of Lenoir Rhyne's RR artists, will be leaving May 15.

ULC President at Lenoir Rhyne

DR. FRANKLIN CLARK FRY will be commencement speaker at Lenoir Rhyne College on June 2, when 178 young men and women receive their degrees. The baccalaureate sermon will be delivered by the Rev. Raymond Bost, student pastor of Yale University, and the alumni address will be given by Dr. Albert Keiser, retired Lenoir Rhyne English professor.

The college will grant doctor of divinity degrees to the Rev. J. White Iddings of Albemarle, N. C., and to the Rev. George F. Schott of Southern Seminary; and the doctor of literature degree to Dr. Keiser.

There will be no fraternity houses at Lenoir Rhyne, the board of trustees ruled last month. The board's decision came in the wake of a request by fraternities which had asked for facilities on the campus. The trustees said their first responsibility was to provide a student union for all students. If possible, they added, fraternities would be given rooms in the union building on a rental basis.

The board also approved a new faculty retirement plan.

THERE WAS NO segregation at basketball finals at the Charlotte Coliseum in March. Both audience (12,000) and players were non-segregated, and the man voted as the tournament's outstanding player, Guy Rodgers of Temple, was a Negro. No incidents were reported.

Chaplain Steck on new job in Cherryville
Ministry needed for men behind the wheel

Steck Is Chaplain to Truckers

A ULC PASTOR became chaplain of a major trucking concern recently. Assuming the full-time position with the Carolina Freight Carriers of Cherryville, N. C., was the Rev. Charles F. Steck, Jr., a former army chaplain and member of the Florida Synod. Chief assignment of Chaplain Steck will be in the field of counseling and public relations.

Family Gets Together at Boone

IT WAS a family affair at Grace Church, Boone, when the congregation celebrated Pastor Edwin F. Troutman's 20th anniversary in the parish. The service on May 4 was conducted by son Edwin N., pastor of Peace Church, Alexandria, Va., with son Gerald, a Southern Seminary middler, as liturgist.

Active Visitation Program Pays Off in Arvada Mission

By OLIVER F. WEAVER

DENVER, COLO.—Some of the busiest people in Arvada, a community on the northwest outskirts of Denver, these past months were Lutheran husband-and-wife teams making the rounds of their neighbors to find charter members for King of Glory mission.

Partly due to their efforts, the mission was organized March 30 with the largest charter membership so far recorded in the Rocky Mountain Synod—140 adults and 128 child members.

The couples' club, in connection with active evangelism committees, formed eight to twelve teams every month which visited prospective members.

Work for the new church began last July under the direction of Pastor Charles W. Hoemig. The first service was held on Aug. 4 in cottage school buildings. The congregation is still using these facilities—one building for worship, and the other two for Sunday school.

Since its inception, attendance has grown from an average of 76 to over 250.

The organizational service was held in the Arvada High School auditorium. Guest was the new president of the Rocky Mountain Synod, Dr. Leeland C. Soker.

Brotherhood's Robert Kosley presents "Missions Ten" check to Pastor Hoemig, shown below with newly organized King of Glory mission in Arvada. At his side in group picture is Synod President Leeland Soker.

ROCKY MOUNTAIN . . .

Robert Kosley, representing "Missions Ten" of the synodical Brotherhood, presented the new congregation with a check for $840 from the men's organization. "Missions Ten" is a Brotherhood fund-raising project for new congregations.

Easter Day services were attended by 302 persons, and 23 adults, who had missed signing the "charter membership roll," asked to affiliate with the new congregation.

Missionaries Tour Synod

A TOUR of the synod is being made by the Rev. and Mrs. Harvey J. Currens, missionaries on furlough from Monrovia, Liberia. They are visiting ten areas of the synod, from Casper, Wyo., in the north to El Paso, Texas, in the south.

Pastor Currens says, "The urgency of the program of foreign missions is to establish the church wherever our missionaries are working, so that the opportunity to preach the Gospel is not lost as these peoples struggle for self-expression and freedom in politics, in economics, and in religion. The church of Jesus Christ is not peculiar to any nation, race, or culture."

The Rev. John H. Gerberding, of Lancaster, Wis., has accepted a call from Epiphany Church, Denver, and will assume charge May 15 . . . The Rev. Harold G. Skinner, pastor of Christ Church, Cheyenne, Wyo., has resigned and has accepted a call to Trinity Church, Canon City, Colo.

ILLINOIS

Lutheran Gains in Chicago Area Point Up Urban Church Problem

By JOHN E. COOPERRIDER

CHICAGO—Lutherans in Chicago and suburbs increased by over 5½ per cent during 1957, according to figures recently released by the Lutheran Council of Greater Chicago. Baptized membership rose to 345,043.

During this period, the number of churches increased from 441 to 462 (13 organized by the Missouri Synod, 8 by National Lutheran Council churches).

Although the percentage of increase exceeded the Lutheran average in the United States, the council report indicated that "there is a sober side to this increase in that almost the entire gain was in the suburbs."

Missouri Synod churches in the city of Chicago gained 1,500 members, but National Lutheran Council churches in the city lost 3,302 members or nearly 4 per cent.

"With the population of the city of Chicago still increasing and with the city the port of entry for a large portion of the area's growing population, the vitality and witness of the city churches is of great concern," the report commented.

Clifford E. Dahlin, executive secretary for the council, expressed the feeling that "the city churches will have to learn how to reach people who are on the move before they move to the suburbs."

Suomi to Move to Maywood

SUOMI THEOLOGICAL SEMINARY, now located at Hancock, Michigan, plans to affiliate with Chicago Lutheran Theological Seminary. It will move to the Maywood campus in the fall of 1958.

Students of Suomi Seminary will follow the prescribed curriculum of Chicago Seminary, but will, for elective courses, study Finnish church history, Finnish theology, and Finnish liturgy.

The board of the Suomi Seminary will call two professors for these special courses. They will be supported by the Finnish Evangelical Lutheran Church and serve on the Chicago Seminary faculty.

Suomi Seminary students will be completely integrated in the Maywood student body.

Chicago Conference Reports . . .

ST. PAUL'S CHURCH, Wheaton (the Rev. George H. Cooper, pastor), dedicated a $200,000 church edifice, April 13.

The nave seats 266 worshipers, with room for 100 more in the balcony.

Promising mission was organized April 13 on outskirts of Roanoke as St. Philip's Church

Charter membership for the new congregation serving Burlington-Hollins area was 54

St. Philip's Mission Organized in Roanoke County

By MARSHALL F. MAUNEY

ROANOKE—St. Philip's Church in the Burlington-Hollins area of Roanoke County was organized on April 13 with 75 baptized and 54 confirmed members. The Rev. Willis S. Buchanan is the mission developer. He has been working in the field since June, 1957.

First services were held Reformation Sunday, 1957. Participating in the services were Synod Superintendent R. Homer Anderson and the Rev. D. R. Stonesifer, pastor of Christ Church, Staunton.

ON MARCH 16 the $35,000 parish house and Sunday school building of Christ Church, Radford, was dedicated by the pastor, the Rev. Walter V. Simon. Dr. Anderson preached, and Dr. C. J. Smith spoke.

MESSIAH CHURCH, Knoxville, held groundbreaking services on March 23 for the first unit of its new church. Participating, in addition to the pastor, the Rev. A. F. Bowers, were Dr. Anderson and Pastors L. C. Sparks, Jr., and J. R. Crumbley, Jr.

DR. FRANCIS P. GAINES, president of Washington and Lee University, and Dr. R. D. Hershey, pastor of Holy Trinity Church in New York City, will give the principal addresses during Roanoke College's 116th commencement, June 1.

ILLINOIS . . .

The church is of traditional architecture and built in lannin stone. The old building will be temporarily used for educational purposes.

St. Mark's Church, Chicago (the Rev. J. Stephen Bremer, pastor), dedicated a new chapel on Easter Sunday.

The Rev. George T. Stapleton became assistant pastor of Grace Church, Villa Park, on March 30. Pastor Stapleton who has been doing graduate work at Chicago Seminary, supplied at Grace Church for the past six months while the congregation was without a pastor. The Rev. Herbert C. Peterson recently accepted the call to become pastor of the church. He was formerly pastor of Luther Memorial Church, Springfield.

PENNSYLVANIA

All 1957 Pledges Honored, Germantown Home Reports

PHILADELPHIA—Not one individual has defaulted on subscriptions to the Germantown Home fund appeal gathered in May and June of last year, the appeal's director, Dr. Frank M. Brown, announced last month.

During that phase of the appeal, $100,000 was pledged by individuals, mainly in the German, Philadelphia and Norristown conferences in advance of the synod-wide appeal to congregations.

All but $26,000 of the total has already been paid in cash, Dr. Brown reported. Among the individuals were pastors of congregations, pastors in other church-related assignments and members of congregations. Largest single subscription was $3,000.

Gifts from members are credited to the quotas assigned to their congregations after pledges have been honored.

Operation Aged, the name under which the appeal was launched, had reached 74 per cent in cash and pledges by the end of March. Seventy-five churches and five missions had paid their goals in full or in excess of 100 per cent.

Need for success of the appeal is emphasized by the fact that the home has currently 190 residents, but 165 on the waiting list. Some must wait from two to five years until they can be admitted.

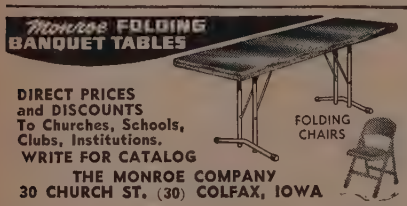
Problems of City Churches Topic for Seminary Meeting

PHILADELPHIA—Pastors of city churches will be given insight into problems most urban parishes share in the United States at a two-week school scheduled under auspices of the Board of American Missions at Philadelphia Seminary, May 26-June 6.

Lectures will range from theology to city planning, from urban sociology to problems of communicating the Gospel to the populations of large cities.

Sponsor of the conference is the BAM's department of the urban church. Dean will be Dr. Karl S. Henry, the board's secretary of the division of survey and research. The Rev. Carroll S. Charles of the board's staff will be registrar. Enrollment is limited to 60 pastors selected by the 32 ULC synods among ministers serving in metropolitan areas.

Co-ordinator will be the Rev. Walter Kloetzli, secretary of the department of urban church planning for the NLC's division of American Missions.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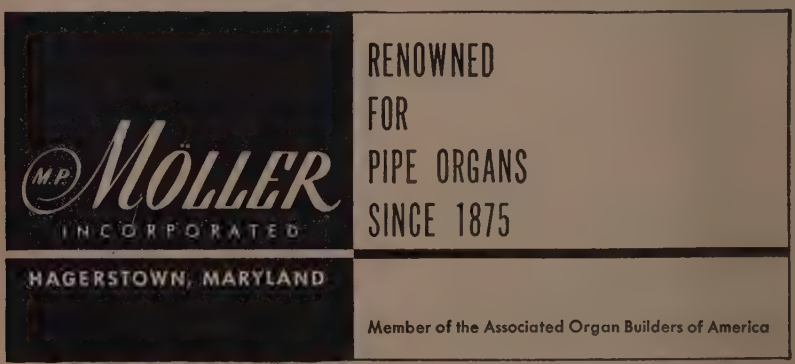

Lecturers will be two ministers, William H. Lazareth of Philadelphia Seminary and Merle Ruoss, executive secretary of the National Council of Churches' department of the urban church, and two laymen, Perry Norton, planning consultant for the NCC's urban church department, and Gerhard Lenski, University of Michigan sociologist.

Among other speakers are New York City and Philadelphia pastors, Dr. Harold C. Letts, director of social action of the ULC's Board of Social Missions; Dr. G. Elson Ruff, editor of THE LUTHERAN; and the Rev. Philip Johnson, of the NLC's division of public relations.

Confirmands Attend Rally

By ARTHUR S. FOLLETT

POTTSVILLE—About 320 young people attended the annual conference pre-confirmation rally in St. Paul's Church, Port Carbon, on March 16. Some churches have moved their confirmation services from Palm Sunday to Whitsunday, May 25.

The Rev. Burlington B. Latshaw, of Sacramento parish, preached on "Confirmation Echoes." Liturgist was the Rev. Adam E. Polcrack, host pastor. The rally was sponsored by the conference Christian education committee. A wooden cross was presented to each catechumen.

THREE LUTHERAN PARISHES participated in the annual dinner of the Pine Grove Council of Churches, held April 24 at St. Peter's United Church of Christ. The speaker was Dr. Harold Dunkleberger, associated professor of Bible at Gettysburg College.

The Lutheran churches represented were St. John's, Jacobs and Outwood; St. Peter's and Salem, and St. Matthew's, Ravine.

JACOBS CHURCH, Pine Grove, applied to the Schuylkill County Court for a charter as a non-profit corporation. The congregation was organized in 1780.

TRINITY CHURCH, Pottsville, planned to hold the first service in its modernized building the last Sunday in April. Because renovations were not completed, Easter services were held in the Sunday school room.

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Pittsburgh Congregation Calls Layman as Pastor's Assistant

PITTSBURGH—A 34-year-old layman was installed last month as assistant to the pastor of First Church and director of the congregation's laymen's program.

John W. Morentz is one of the first laymen in the history of the United Lutheran Church to be working side by side with the pastor in such a capacity. Pastor of First Church is Dr. Harold R. Albert.

The installation was conducted by Dr. Edward K. Rogers, stewardship and evangelism secretary of the Pittsburgh Synod.

Mr. Morentz will direct evangelism, stewardship and promotion programs of the church. His duties include directing the financial activities of the congregation, supervising the church's auxiliaries, and programs to increase church attendance.

Vacation Schools Are Coming

YORK—Vacation school workshops were held in April and early this month in the York Conference. Administration workers met April 10 at St. Matthew's, York; others were called to conferences on May 5 at St. Matthew's, York, and May 6 at St. Matthew's, Hanover. The new *Service Book* was introduced at a workshop at St. Paul's, York, on April 14.

CORNERSTONE was laid for the new sanctuary of Grace Church, York, on March 2. Pastor is the Rev. Samuel R. Frank. Total cost of the building is estimated at $185,000. The congregation is celebrating its 51st anniversary this year.

Rossville Church Burned

FIRE DESTROYED St. Michael's Church, Rossville, early Sunday morning, Feb. 16. Estimated loss was $100,000, only one-third insured. The church was 140 years old. The Rev. Stuart H. Lengel, Jr., is the pastor.

GROUND WAS BROKEN for an annex to Rohler's Church, of the Rossville parish, in February.

—PAUL LEVI FOULK

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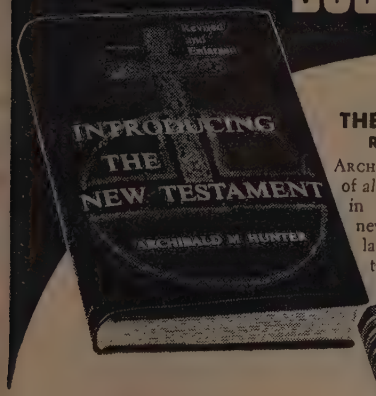

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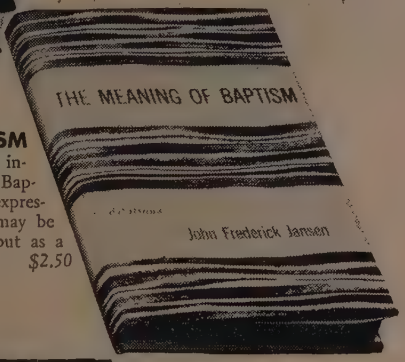

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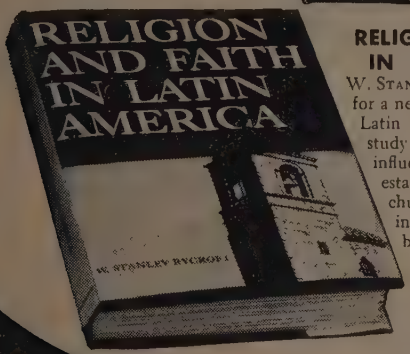

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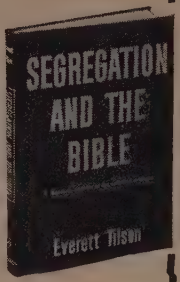

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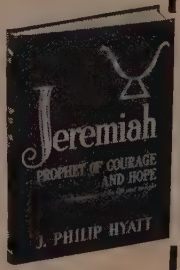

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Synod Convention Calendar

May 12-14
- MICHIGAN: Faith Church, Grand Rapids
- WEST VIRGINIA: West Virginia Bldg., Jackson's Mill, Weston
- INDIANA: Grace Church, Columbia City

May 12-15
- CENTRAL STATES: St. Paul's Church, Wichita, Kan.
- FLORIDA: St. Paul's Church, Clearwater
- PACIFIC SOUTHWEST: Christ Church, San Diego, Calif.

May 19-22
- IOWA: St. John's Church, Council Bluffs
- ILLINOIS: Luther Memorial Church, Chicago
- OHIO: Weaver Chapel, Wittenberg College, Springfield
- PACIFIC: St. Mark's Church, Salem, Ore.
- PENN. MINISTERIUM: The Inn, Buck Hill Falls
- ROCKY MOUNTAIN: St. Luke's Church, Albuquerque, N. M.

May 20-22
- NORTHWEST: Fox Point Church, Milwaukee, Wis.

May 25-27
- CARIBBEAN: Redeemer Church, Puerto Nuevo, San Juan, P. R.

May 25-28
- NEW JERSEY: St. John's Church, Ocean City

May 26-27
- TEXAS-LOUISIANA: Trinity Church, Victoria, Texas

May 26-29
- MARYLAND: St. John's Church, Cumberland

June 2-4
- SLOVAK-ZION: Holy Trinity Church, East Pittsburgh, Pa.

June 2-5
- CANADA: Zion Church, Pembroke, Ont.
- CENTRAL PENNSYLVANIA: Christ Chapel, Gettysburg College, Gettysburg
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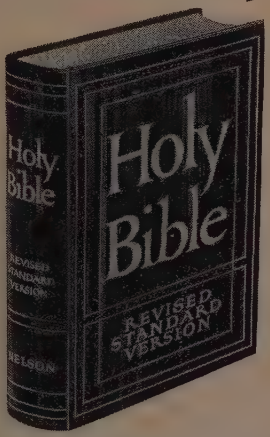

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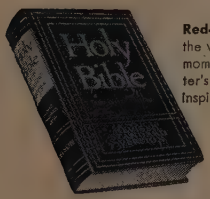

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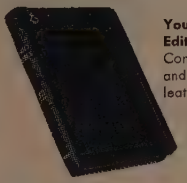

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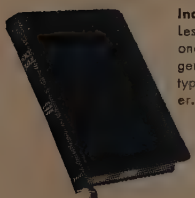

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—CHANGES OF PASTORATE—

PACIFIC SOUTHWEST

JOHNSON, KENNETH W. To First United Church, San Francisco.

MAY, ERWIN T. Chaplain. To St. James' Church, Central Valley, Calif.

SCHWERTZ, ALBERT. From First English Church, Los Angeles. Retirement.

STEFFENS, GEORGE E. From Our Redeemer Church, Sacramento, Calif. To Faith Church, Yuma, Ariz.

STUHR, WALTER M. From Our Saviour Church, Alhambra, Calif. Student, Long Beach State College.

PENNSYLVANIA MINISTERIUM

BOWMAN, WARREN. To Moorestown parish.

BOYER, RICHARD R. To Grace Church, Bethlehem.

BUCH, WILLIAM F. From St. Paul's Church, El Paso, Tex. Retirement.

MOORE, CLARENCE C. From Indianland parish. To Lenhartsville parish.

RULOFF, CHARLES H. From Blandon-Tuckerton parish. To St. John's Church, Stroudsburg.

PITTSBURGH

STRAWN, EARL D. From Holy Trinity Church, Erie, Pa., assistant pastor. To Calvary Church, Arnold.

WILSON, IRA J., JR. From Emmanuel Church, Roanoke, Va. To Ruffsdale-Hunker parish.

SLOVAK ZION

BALASKA, ANDREW. From Mt. Carmel parish, Pa. To Emanuel Church, Yonkers, N. Y.

DECEASED

DR. EDWARD CARL HANSEN, 60, pastor of United Church, Lincoln, Neb., died March 28 at Lincoln.

A native of Wall Lake, S. D., Dr. Hansen was a graduate of Martin Luther Seminary at Lincoln.

Before assuming the Lincoln pastorate, he served congregations in Riverdale, Neb.; Norfolk, Neb.; Northboro, Id.; St. John's, Ohiowa, Neb.; St. Matthew's, Johnson, Neb., and established a mission at Kearney, Neb.

Dr. Hansen is survived by his wife, the former Emma C. Tiemann; two sons, Paul, a missionary in British Guiana, and Roland, Malaya; a daughter, Gertrude; his mother, Sarah Marie; and two brothers, Walter, Stillwater, Okla., and Ralph, Carthage, Ill.

Funeral services were conducted April 2 at United Church, Lincoln, by Dr. Alfred W. Young, Central States Synod president; Dr. Herman Goede, and Dr. Lorin Wolff.

Burial was at Johnson, Neb.

MRS. LILLIAN PEARL SHARP, nee Rhodes, 79, wife of the Rev. M. S. Sharp, died March 27 at Newton Hamilton, Pa.

She was a native of Singers Glen, Va.

In addition to her husband, a retired pastor and member of the Central Pennsylvania Synod, she is survived by four daughters, Mrs. C. C. Keller, Harrisburg, Pa.; Mrs. Ann Vanderhoof and Mrs. Ruth Ramey, California; and Mrs. Naomi Grove, Chambersburg, Pa.

Funeral services were conducted at Mt. Union Church March 29 by the Rev. Raymon A. May of Huntingdon, Pa.

Burial was at Zion Lutheran Cemetery, Enola, Pa.

THE REV. ALBERT W. TRUMPETER, 65, died April 10 at Lancaster, Pa.

A native of Monaca, Pa., Pastor Trumpeter was a graduate of Thiel College and Maywood Seminary.

He served the Saltsburg-Mt. Pleasant, Pa., parish before coming to Lancaster, where he was pastor of St. Mark's Church from 1930 until his retirement last December.

Pastor Trumpeter is survived by his wife, the former Elsie Wieneke, and two daughters, Mrs. Albert Driver, Collingswood, N. J., and Mrs. Paul Porter, Swarthmore, Pa.

Funeral services were conducted April 12 at St. Mark's Church by Central Pennsylvania Synod President Dwight F. Putman and the Rev. Robert M. Lamparter.

Interment was at Riverview Cemetery, Lancaster.

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IN CONCLUSION

WHEN I WAS TEN I lived two weeks on a farm. I also had lunch recently with some of the editors of *Farm Journal.* So I consider myself an expert on rural life.

This is the month when we have "Rural Life Sunday" (May 11) and give special thought to the problems of the farmer. The emphasis this year is on soil stewardship, on considering the fields as a sacred trust and not cropping them out or letting them erode.

The big problem, of course, is in the opposite direction. American fields produce larger crops than the farmers can market profitably. The U.S. government pays them to keep land out of production, and that gives them time to raise more on the rest of their land.

Huge storage spaces are glutted with wheat, corn, cotton which the government takes to keep the prices up. And people are leaving U.S. farms—1,881,000 in the last year, 4,700,000 since 1950. Farmers are now only 12 per cent of the U.S. population.

THIS IS ONE of the most startling developments of the machine age. All the way through history a majority of people made their living by 1) farming or 2) grazing stock, hunting, fishing. Now, almost suddenly, in America most people do something else.

And the little farmers—those working the "family size" farms—have become extremely little. Fifty-six per cent of the U.S. farms produce only 9 per cent of the marketed farm output, and 91 per cent comes from the "commercial farms" which are run like big business with complicated machinery, cost accounting, migrant labor. Farm bills enacted by Congress never seem to take into account the difference between these two types of farms.

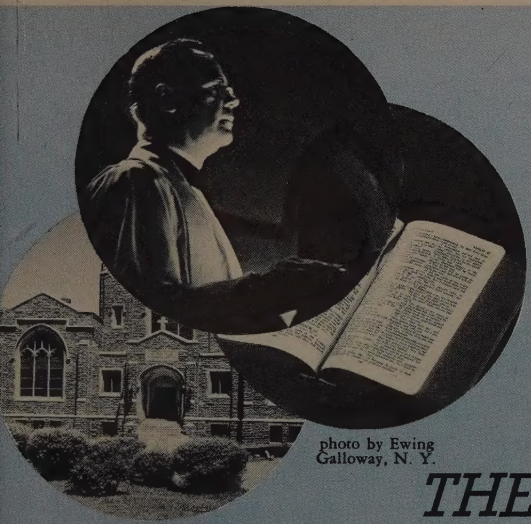
As farm communities dwindle, we look sadly at the abandoned churches left to fall apart because there's nobody left to keep them up. But a countercurrent is setting in. People who work in city factories or offices buy up farms as places to live. People who live in the country but don't farm (there are 39 million in the U.S.) are now twice as numerous as the farmers (20 million).

SO HERE is a new mission field for many rural churches. A new congregation has moved in. Often the farmers don't like it. The old-timers, whose great-grandfathers are buried in cemeteries surrounding these churches, don't want changes made in their ways of church life. How are they going to change over from being merely Sunday-morning community meeting places?

Often the country pastor has two or more churches, and gets to some of them only once in two weeks, or even once in four weeks. That reduces expenses for the country church, since it has only part of the pastor's salary and parsonage upkeep to pay. People in such churches appreciate the low cost of their church membership.

As nonfarm families move into these parishes, they want full-time pastors, weekday church schools, well-trained choirs, and other modern improvements.

This is another of the integration problems in American church life. It will be solved eventually, but only by great effort and good leadership. In the changeover period, many families will shift around from one church to another, often across denominational lines. Some will be discouraged and drop out of church. We have to keep in mind this new problem in American life. —ELSON RUFF



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